Clavis Apocalyptica:

OR,

A Prophetical KEY:

BY WHICH

The great Myſteries in the Revelation of St *Johh*, and the Prophet *Daniel* are opened;

It beeing made apparent

That the Prophetical Numbers com to an end with the year of our Lord,

1655.

Written by a Germane D. and now tranſlated out of High-Dutch.

In two TREATISES.

1. Shewing what in theſe our times hath been fulfilled.
2. At this preſent is effectually brought to paſs.
3. And henceforth is to bee exſpected in the years neer at hand.

With an introductorie PREFACE.

LONDON,
Printed by *William Du-Gard* for *Thomas Matthewes*, and are to bee ſold by *Giles Calvert*, at the Black-Spread-Eagle at the Weſt-end of St *Paul's*, 1651.

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TO THE

Right Honorable

OLIVER St-JOHN

Lord Chief Juſtice of the Court of Common-Pleas.

My moſt Honored Lord!

WHen I reflect (as oft times I have cauſe to do upon the Providence, which hath been over mee ſince I have offered my ſelf unto the Publick; and upon the hand by which that Providence hath ſupported and directed mee in my waie; I finde that it hath made uſe of none to car-

rie mee on to becom serviceable, so much as of your Lordship's favor and affection. For as you were the first that took notice of my inclination, to bee encouraged in the waies which I have followed; so your eye hath been all along upon mee therein. In my straights, whereinto my forwardness hath from time to time brought mee; I have found the tenderness of your sens, and bowels to bee like unto that of a Father. You have in private put to your hand, and set your heart to free mee from them; & in publick you have owned mee towards the Parlament, and procured an aspect from that High and Honorable Court towards mee, to set mee apart as an Agent for the Advancement of Universal Learning and the Publick Good, which I confess is an Emploiment, whereunto from my youth God God hath naturalized my affections. And since this Publick designment of my Emploiment, it hath been your influence upon, and concurrence with other noble and worthie Instruments, whom you have quickned, which hath made that settlement, which doth

doth promise so much inlargement to my steps, in my future courses effectual. All this I am bound to observe and acknowledg with most heartie thankfulnes unto God not onely by reason of the refreshments, which the Lord hath thereby conveighed unto mee from your hand, but by reason of the Principle, which moved you hereunto, and the Aim which you have had therein, which I know to have been none other but the Publick; and therein the advancement of the Kingdom of Jesus Christ; so that the hope which wee have to partake of the Salvation of Israël, which shall com out of Sion by a Gospel-Reformation of this Age and Common wealth, hath been the Center wherein our Aims have alwaies met. For I am perswaded that the ground of all the good will, of the Bountie and of the Care, which abundantly hath been bestowed upon mee, hath been none other, but the freenes of your spirit in the love of the things, which are most excellent, wherein you found mee conversant, and which you are delighted to set forward. Whence it is that I conceiv

it my dutie, to present unto your Lordship in a more direct and eminent waie then unto others, the fruits of my Negotiation, chiefly such as relate immediately unto the great Object of our Hope; of which kinde this present Treatise is a special and signal Discoverie. Therefore give mee leav to make of it a publick offer unto your Patronage, not onely as a Testimonie of the forementioned Obligations, by which my Spirit in the sight of Christ is entirely engaged towards his Grace in You; but as a Subject of my Agencie to solicite, that by the countenance of your Autoritie it may bee recommended to such, as know what the Communion of Saints doth mean in the Kingdom of Heaven, that there may bee a reciprocation of love in the gifts of the Spirit, between us and others the Members of Jesus Christ abroad; and that the things mentioned in the Preface, as means to accomplish our hopes, which yet lie under deck, by the building up of the walls of Jerusalem in the mindes of Believers, may bee drawn forth;

forth; and the faithful and indefatigable Co-Agent therein, beeing put in a capacitie to prepare his seed to bee sown by the working out of his proper tasks; may finde opportunities which will oblige him seasonably to sow it, by speaking out that which at present can bee but hinted, and intimated in reference to the opening of the Principles, upon which the building of the Temple in Heaven is raised, and by which it will com down from the New Heaven upon the New Earth, to bee the Tabernacle of God with men. Thus beseeching the Father of Lights to reveal more and more these glorious approaching Truths: and the Righteous Judg to give a Crown to all the labors of Love, which you have, or shall undergo for his name's sake, I subscribe my self

My most Honored Lord

Your truly devoted Orator
and faithful Servant
Samuel Hartlib.

ERRATA.

In the Preface.

PAg. 3. line 26. for Batemans, read Bohemians. p. 5. l. 2. f. 22. r. 2. p. 38. l. penult. f. promiſed. r. premiſed. p. 40. l. 1. f. of anie, r. anie. ibid. l. 40. f. tranſaction, r. tranſition. ibid. l. ult. f. tranſlated, r. tranſacted. ibid. f. leav, r. have. p. 47. l. 6. f. partly, r. partie.

In the Book.

PAg. 1. line 12. deliver them. p. 6. 1, 2, 3.

360. daies are	1. year or time	12. Mon.	42. Moneths.
720. daies are	2. years or times	24. Mon.	at the rate
180. daies are	½ year	6. Mon.	of 30. daies
1260. daies		42. Mon.	1260. daies.

p. 9. l. 22. f. ſixtie, r. ninetie. ibid. l. 25. f. ſixtie, r. ninetie. p. 10. l. 4. f. ſixtie, r. ninetie. p. 24. l. 11. f. *Anglia*, r. *Myſia*. p. 31. l. 10. f. chap. 2. r. ch. 10. ibid. l. 11. f. verſ 3. r. verſ 2. p. 33. l. 1. f. *Ezekiah*, r. *Zedekiah*. ibid. l. 13. *Zedekiah* for *Ezekiah*. p. 34. l. 8. & 9. f. according to the ſupputation of, r. when wee ſhall reckon. p. 35. l. 15. f. Burſe, r. Buſſe. p. 45. l. 16. f. Church, r. Chriſt. p. 48. l. 1. f. fifteen, r. is. p. 75. l. 9. f. lib. and, r. lib. 21. and ibid. l. 13. f. cata, r. caſa. p. 76. l. ult. f. Truth, r. Turk. p. 112. f. dimutation r. deputation. p. 113. l. 7. f. uſual, r. which. p. 112. l. 8. f. chap. verſ, r. chap. 20. verſ. p. 138. l. 8. f. was *Muſa*, r. was by *Muſa*.

AN Epistolical Discourſ, from Mr *John Durie* to Mr *Sam: Hartlib*, concerning this EXPOSITION of the *Revelation*. BY Waie of Preface thereunto.

WHen I do reflect (loving friend!) upon the paſſages of Mr *Comenius's* Letter, which hee write's unto you, when hee ſent you this little Treatiſe upon the *Revelation*; and conſider withal what God's waie is at preſent in the earth, both towards us, and other Nations, and what the Contents of this book do intend to make out, unto thoſe that read it with attention: I am much inclined to believ, that God doth intend ſome ſpecial advantage to his Church by the publication thereof; and that it is an effect of his good Providence towards us, to have it put at this time into our hand. Therefore let mee diſcourſ

The occaſion of this diſcourſ and the end thereof.

courſ a little with you about it; that not onely the deſire of our common friend, who doth engage us to this publication of the Treatiſe, and the declaration of our Judgment concerning the ſame, may receiv ſom ſatisfaction, when wee ſhall have occaſion to write unto him; but that others to whom this ſhall bee imparted, may have alſo occaſion to laie the matter thereof more ſeriouſly to heart, then otherwiſe perhaps they would intend to do.

As for Mr *Comenius's* Letter which doth give mee this opportunitie to diſcourſ with you upon this Subject, the words thereof concerning this matter are t. eſe.

Gener meus per duas Hebdomadas abfuit Wratiſlaviam miſſus & Brigam, nihil affert præter terrores, per Pacem, quæ derelictis, & à Pace excluſis nihil præter novas conſcientiæ carnificinas allatura metuitur; & prodromi non abſunt. Tractatus Germanicos (de Periodicis Apocalypticis ad finem decurrentibus) en communico tibi: faxit Deus ut hæc nè perveant; neque in alienas veniant manus. Sed eâ lege ut Ju-

My Son in Law hath been away theſe two weeks, beeing ſent to *Warſaw*, and to *Brieg*, hee bring's no news but terrors, by reaſon of the Peace, which is to bee feared will afford nothing but new tortures to the conſciences of thoſe that are deſerted by it, and excluded from it. Nor are the forcrunners hereof wanting. Behold, here I impart unto you theſe *Germane* Treatiſes, concerning the Pe-

dicium

dicium de his expromas. hujus enim eliciendi cauſâ nobis iſta communicari voluit autor, ut quiſquis legeret, judicet ſimul, & cenſuram addat. Audivi de iſto libello jam nuper veram eſſe Apocalypſeωn Apocalypſin : & quod maximè ſolabitur (ſi rem acu tetigerit) quod à termino tam propè abſimus. Communica quæſo veſtris ; ſi quos Joſephos Medes habetis ; ſed erit in veſtratem linguam transferendum.

riods of the Revelation-times, drawing to an end (Godgrant they may not bee loſt, nor fall in-to other hands) but upon this condition, that you ſhall let us know your Judgment thereof ; for to this effect, hee that is the autor of them cauſed them to bee communi-cated unto us, that who-ëver ſhould read, ſhould alſo judg and cenſure. I have heard a little while ago of this book, that it is the true Revelation of the Revelations ; and that which will bee moſt comfortable (if hee hath hit right) is, that wee are ſo near the terme prefixed. I praie you communicate this to your men, if yet you have anie *Joſeph Medes* amongſt you ; but it muſt firſt bee tranſlated into Engliſh.

Thus much hee from *Liſſa* in *Poland*, where moſt of the exiled *Bateman's* have had their re-ſidence, ſince the time of their baniſhment. And in theſe words I take notice, not onely of the opinion which ſom among them have of this book in approving of it ; and of the Autor's Modeſtie, and Ingenuitie who ſent it to him ; in concealing his own name, and ſubmitting it to

the cenſure of others, that by the communion of Saints the meaſure of light, which God hath given to everie one may becom ſerviceable unto all; but chiefly of the good hand of Providence, reaching forth this Treatiſe unto them at this time: for it is a manifeſt demonſtration of the Fatherlie care of God over them, to ſupport their hearts in their approaching trials, that they may not faint under the burden thereof. It is a true ſaying of the Apoſtle, whereunto the experience of all Saints, in all ages doth bear witneſs; *That God is faithful, who will not ſuffer us to bee tempted above what wee are able, but will with the temptation alſo make a waie to eſcape; that wee may bee able to bear it.* And as this is a truth in God's waie towards particular Saints, in their ſeveral occaſions; ſo wee may conclude, that in the univerſal diſpenſation of trials, towards the whole Bodie of his Church, his court will not bee different, but altogether conſonant unto this promiſe, that as *the ſufferings of Chriſt abound in the Church which is his Bodie; ſo the conſolations of the church ſhall alſo abound in Chriſt who is her head.* So that if the trials whereunto particular Saints are put, *ſhall bee found unto praiſ, and honor, and glorie at the appearing of Jeſus Chriſt*: far more ſhall this bee verified of the whole Congregation, and general aſſemblie of

Obſervation of the Providence of God to cauſe this book to bee publiſhed at this time.

1 Cor. 10. 13.

2 Cor. 1. 5.

1 Pet. 1. 7.

of the Holie ones, whoſe names are written in Heaven.

I look then upon this book which doth open to the *Bohemian* exiled, and *Germane* Churches, the counſel of God foretold ſo long ago in the Revelation, and now ſhortly to bee accompliſhed; as a ſpecial cordial ſent unto them from heaven, in their preſent affliction, and to ſupport their hearts againſt the approaching viſitation, wherewith God's Providence will farther viſit thoſe parts, before hee make an end of his work amongſt them. And that it is now alſo at this juncture of time ſent from thence unto us, to mee it doth ſignifie, that which is very conſiderable in ſeveral reſpects, which I ſhall briefly point at before I com to ſpeak of the Treatiſe it ſelf. *For the ſupport of the Bohemian Exiles with comfort.*

Firſt then wee may obſerv from hence, that the ſame ſpirit who doth raiſ the exſpectation of the Saints in theſe parts, doth alſo work the like thoughts elſwhere: as it is obſervable, that about the time of Chriſt's comming in the fleſh, there was much waiting for the conſolation of Iſraël, and looking for the Redemption of *Jeruſalem*, as *Luke* doth intimate, *chapter* 22. *verſ* 25. 38. So it is now worth our conſideration, that there is more then an ordinarie looking out for the accompliſhment of the promiſes, wherein the Revelation of *For ſeveral uſes to us alſo.*

1. *To confirm us in the exſpectation of the fulfilling of the Apocalyptical promiſes.*

Jeſus Chriſt hath cauſed us to hope. You know that ſom moneths ago, one came of purpoſe (as he ſaid) out of *Germanie*, through the *Low-countries* into this Citie, to make enquirie, whether anie were here, who did look after the fulfilling of the Revelation; his deſign by this enquirie was, that ſom ground of communication, and good intelligence might bee entertained amongſt us, for the better underſtanding of God's waies, and the obſervation of his footſteps, in working out his great work for the Churches; and to this effect hee left ſom books here with him whom you know, and ſince his return into the *Low-Countries*, hee hath by Letters promiſed a further communication with us, upon that Subject, in the name of his Collegue. Thus wee have had a call both from *Germanie*, and *Poland*, to entertein theſe thoughts; as for the *Low-Countries*, you know that there are manie there, whoſe eies are opened to look this waie; and in *France* I know ſom (though not ſo manie as elſwhere,) whoſe heads are lifted up, becauſ their deliverance is at hand. Nor do wee Chriſtians onely exſpect ſhortly ſom great change of affairs, but even the Jews, almoſt everie where, are alſo made ſenſible of the approaching change of their condition. So that ſeeing there is an univerſal concurrence of thoughts towards this object, wee may rationally conclude, that the Lord is haſtening to finiſh his work in righteouſneſs: and becauſ it is apparent, that on all ſides the enemie is about to

lift

lift himſelf up like a flood, wee may alſo ſee it herein manifeſt,, that *the Spirit of the Lord* according to his promiſe, is preparing *to lift up a Standard againſt him.* Iſa. 59. 19.

Secondly, this Call which is given to us from ſo far, doth ſignifie unto mee two things; Firſt, ſomwhat of God's waie to accompliſh his deſign: Secondly, ſomwhat of our dutie in ſubordination thereunto. God's waie to accompliſh his deſign, according to the Scriptures, is, and will bee the communion of Saints in the myſterie of Godlineſs, when everie member acted by the ſame Spirit towards God, and each to other; ſhall draw from him, and ſupplie one to another; that which hee will give to everie one, for the edifying of the whole in love: and although they have not ſuch an exact contrivance of correſpondencie ſetled one with another, as the politick Jeſuits have in their waie; yet the Spirit by which they are led, acting the ſame thing in them all, will make the effect of their counſels, and actings to correſpond, without anie ſpecial contrivance of their own; that the work in the iſſue may appear to bee of God, and not of men: for *Sion aſſoon as ſhee travelleth, nay, before ſhee travelleth, and her pain come's: ſhee ſhall bee delivered, and bring forth a Nation at once.* Iſa. 66. 7, 8. God by the Communion of Saints in one and the ſame ſpirit, ſhall do this, by his contrivance of his own

2. To put us in minde of God's waie, by which hee will finiſh his work.

waie amongſt them; Nor ſhall anie gathering together of enemies (which ſhall not bee wanting) nor anie violent attempts, or deſtructive weapons and endevors (which will bee ſet afoot) bee able to obſtruct the effect of this communion which will bring the Bodie of Chriſt to to the ſtature of a perfect man.

Iſa. 54. 15, 16, 17.

3. To put us in minde of our dutie, in order to God's work.

Our dutie in ſubordination to this waie of God is cleerly this; that wee ſhould with all readineſs of minde, applie our ſelvs to entertein all ſpiritual motions, tending to mutual and univerſal edification: not onely by praiers, to ſtrive for all the Saints; and with them to ſtand ſtedfaſt in the fight againſt all ſpiritual adverſaries; but by counſel and endevors, as the occaſion is offered to reciprocate with thoſe that provoke us to love, and to good works, and to react with mutual zeal towards them by imparting unto them the Manifeſtations of the Spirit, and the fruits of all the grace which God hath beſtowed upon us; wee know not how much an occaſional and ſmall concurrence may do in God's waie, when hee is pleaſed to make it ſeaſonable, and bleſs it; one ſingle act of correſpondence at an adventure, will do more to make his deſign effectual, then a whole years contrived and ſetled intelligence, and agencie of manie Statesmen for politick deſignments.

The third thing, which the ſending of this book

book from *Poland* hither to bee tranſlated, and the calling upon us to communicate our thoughts to them concerning it, doth ſignifie unto mee; is a warning unto us, as from the Spirit of God, to waken us from ſecuritie; and to move us to exſpect, as thoſe of *Poland* ſaie they do, both a further trial of our faith and patience, and alſo a gracious deliverance to follow thereupon, whereof wee ſhall partake, if wee hold faſt the beginning and confidence of our hope, firm unto the end with joie. Wee know that no man ſhall bee crowned, but hee that firſt ſtrive's lawfully; and that none ſhall reign with Chriſt, but hee that ſuffer's with him: as for mee, I cannot ſee that our warfare is yet, as ſom would have it (and to their own particular Station think it to bee) at an end; thoſe upon that account having embraced the pleaſures of brutiſhneſs, and ſenſualitie in this preſent world, have alſo made it a part of their happineſs, to dethrone God and Chriſt in their ranting, and blaſphemous Imagination: and ſo are juſtly given over unto a Reprobate minde; but as I have cauſ to griev at the diſhonor which they do to God, and to the Holie profeſsion, and at the certaintie of their endleſs miſerie under the notion of a preſent perfection and felicitie; ſo I am awakened thereby to wait for the overflowing ſcourge, and the ſtorm of Hail, which ſhall ſweep away the refuge of ſuch lies, and the flood of waters which

4. *To warn us not to bee ſecure, but exſpect a trial.*

ſhall

ſhall drown the hiding places thereof. I am therefore inclined to extpect ſtill before the times of refreſhmentt (which ſhall com from the preſence of the Lord) the laſt aſſault of the power of darkneſs, and of this world againſt the Saints; which ſhall bee of all other the heavieſt and fierceſt; and this I am induced to believ from the Analogie, which is to bee between the ſufferings of Chriſt in the fleſh; and the ſufferings of his members, under the power of Antichriſt, before hee com's to his end. Chriſt's laſt ſufferings, immediately before his unchangeable ſtate of glorie, were the greateſt which befel unto him in all his life; nor was hee raiſed by the power of God, to ſit at his right hand till hee was firſt laid in the grave: ſo muſt it alſo fare with his Bodie the Church, it muſt bee conformable to him in his death, as it ſhall bee in his reſurrection; therefore the laſt conflict which it ſhall have with the Beaſt, ſhall bee the moſt grievous, and before it can bee raiſed to ſit in glorie, it muſt in ſom ſort bee triumphed over, and trampled upon by the world. Let us therefore not deceiv our ſelvs with carnal fancies, as the humor of thoſe is, who feed greedily upon preſent enjoyment, and make themſelvs drunk therewith; but beeing watchful and ſober, let us take this call from our brethren, as a warning, to prepare to ſuffer with them, the laſt encounter of our and their enemies; and readily to communicate unto them, at their deſire, the graces of the ſpirit,

which

which are given to us to profit withal, that wee may bee all fitted for the comming of the bridegroom, and the wedding of the Lamb.

Theſe obſervations upon the paſſages of *Comenius's* letter in reference to this book, areuppermoſt in my thoughts, and obviouſly incident to the contemplation of our preſent condition; and of God's counſel manifeſted unto us in the *Revelation.*

Concerning the Treatiſe expounding the Revelation, what eſteem is to bee had of it.

Now to ſpeak ſomwhat of this Expoſition of the Apocalyptical Propheſie, I ſhall confeſs that it come's neerer to my ſenſ, then anie which I remember, I have read upon that part of God's word: And to us I conceiv it ought to bee the more commendable, and of better acceptance, by how much it come's neerer to that which God hath heretofore made known to our own men before others: for in effect I finde that it is an abridgment of our friend Mr *Mede* (now with God) his interpretation of the *Revelation*, with ſom additions confirming the truth thereof, and applying the ſame to the preſent State of affairs in *Europe* and in *Aſia*, more cloſely, and circumſtantually then hee did, to ſhew the diſtinct events which are ſhortly to bee fulfilled; hee hath grounded all upon the Synchroniſms which God directed Mr *Mede* to obſerv, which certainly are demonſtrable, and a true keie to the opening of the Myſterie; and hee hath taken from

from him all along the chief heads of interpretations, concerning the opening of the Seals, and the ſounding of the Trumpets: but withal, hee hath ſomthing of his own, which is conſiderable, as a more ſpecial keie, which I have not found in others with ſo much perſpicuitie, applyable to our preſent times: that which hee hath concurrent with Mr *Mede* ought to bee look't upon as the fruit of God's grace ſprung up elſwhere, from the ſeed which was ſown here, whereat wee ſhould rejoice, as at a ſeal of approbation ſet unto the truth, which formerly was atteſted, and that which hee hath peculiar of his own, as raiſed upon theſe grounds, and applyed circumſtantially, to ſhew the time when Antichriſt's prevailing power ſhall com to an end, ſhould bee look't upon (as the Autor modeſtly deſire's us to do) with judgment and diſcretion; to examine that which hee ſaith without prejudice and partialitie; for hee doth not arrogate unto himſelf anie infallibilitie: but onely hath offered that which ſeemeth moſt likely to him to bee the minde of God in the Propheſie: whereof the truth will ſoon bee known, whether his conjecture bee right or no, becauſ hee bring's the matter within the compaſs of five years to bee tried by the event; which is no long time of exſpectation, and whether hee hath hit right in this or no, it can bee no prejudice to us, to take warning to bee readie alwaies; for wee are ſure the time is not far: Let this bee to us, *a crie made at midnight*

midnight, behold the Bridgroom commeth, go yee out to meet him. Mat. 25. 6.

As for the Myſteries themſelvs, which are conteined in the Apocalyptical viſions; I have alwaies thought them to have a deeper ſenſ then what moſt Interpreters have endevored to make out: nor have I ever been able to finde ſatisfaction in the attempts, which ſom (as Doctor *Alabaſter*, and others of that ſtrain) have made to laie open theſe Myſteries: I confeſs Mr *Mede*, and upon his grounds, this unknown autor,, hath made the viſions in reference to the outward events, in their ſeveral times, ſo plain, that I think no rational man can finde cauſ to contradict what they ſaie; but becauſ the truth of this kinde of Interpretation doth depend upon an exact knowledg of the Hiſtorie of the times, and the Chronologie of events, ſince the daies of Chriſt and his Apoſtles; and upon the knowledg of the Prophetical ſtyle, which doth expreſs harmonically the form and conſtitution of the ſocieties of mankinde, in the civil and Eccleſiaſtical parts thereof; together with the Changes incident thereunto, by the ſimilitude of the parts, properties, and Changes which in their viſions to them appeared to fall out, in the outward Heavens and Earth, and Sea, and things conteined therein: therefore

Concerning the interpetation of Apocalyptical Myſteries.

In reſpect of outward events, that to ſhew their fulfilling is not all which is intended by the Spirit.

fore the certaintie of that interpretation is not obvious to everie one; and although it might bee ſo fully made out, to bee an undoubted truth, that it ſhould becom demonſtrable to everie ordinarie capacitie; yet to my underſtanding, that would not exhauſt the Myſterie, which the Spirit of God doth recommend unto us in the matter of the viſion; for although a man ſhonld fully behev, and bee able demonſtratively to prove the truth of the Accompliſhment of all the events, as this autor doth make them to mee verie probable; yet hee might fall ſhort of that ſpiritual underſtanding whereunto this promiſe is made, *Chapter* 1. *verſ* 3. *Bleſſed is hee that readeth, and they that hear the words of this Propheſie, and keep thoſe things which are written therein.* I ſhall therefore ſaie, that there muſt bee a certain reading, and hearing of this Propheſie, which bring's a bleſſednes with it, ſo that hee who read's and hear's in that kinde, is inabled to keep the things which are written therein: and as there is ſuch a reading and hearing, ſo there muſt bee a ſenſ, and an interpretation of that ſenſ, which is able to fit a man for the keeping of the things which are written therein: and if there muſt bee ſuch an interpretation for that kinde of hearing, then there muſt alſo bee a keie and Rule of interpretation anſwerable to that ſenſ, which is immediately ſubordinate unto the promiſe of bleſſedneſs; for that this bare Hiſtorical ſenſ of the Accompliſhment of the viſions, is not that whereupon properly the promiſe of bleſſedneſs

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is intailed is cleer, becauſa man may bee fully convicted of the truth of this, and believ it, and demonſtrate it unto others; and yet himſelf not keep the things which are written in this Propheſie: moreover, that reading and hearing whereunto the promiſe of a bleſſing is annexed, muſt needs bee proportionate to the capacitie of all men, that make ſincerely profeſſion of Chriſtianitie; but this reading and hearing, which is thus grounded upon the Hiſtorical and Chronological interpretation of the viſions is not proportionate to the capacitie of all ſincere profeſſors; and therefore it cannot bee taken for that reading and hearing whereunto the promiſe of a bleſſing is annexed; and conſequently there muſt bee ſom other interpretation found, which is immediately ſubordinate unto this effect.

That which I am now intimating is this; that the Prophetical viſions of the Revelation have a main matter of Myſterie in them, beyond what is here, or any where that I know by anie Interpreter directly inſiſted upon; for I conceiv, this which is here delivered to bee indeed a true opening of the Myſtical viſion, as to one part of it, which is the prediction of the Hiſtorical events and Changes of things, which ſhould befal unto the Government of the worldlie Empire, and to the viſible State of the Church therein: but beſides this part of the Myſtical viſion, which I call the Hiſtorical preſignification of events; there is in the matter

preſignified,

But that there is a manifestation of the Mysterie of the Kingdom of Christ intended thereby, above the Historical events.

presignified, a deeper Mysterie wrapt up, which require's another keie to open it, then that which shew's the bare accomplishment of events; and this is the Mysterie of the Kingdom of Christ, in opposition to the Mysterie of Iniquitie; for this is mainly to bee taken notice of in the events which are foretold, and do fall out: now hee that read's, and hear's, and keep's the things written in this Propheſie concerning this Mysterie, hee is truly blessed indeed; but except wee can read and hear the sens of this Mysterie in it, I know not what advantage the knowledg of the Historical Mysterie can bring to us further, then to convict us, that the penman thereof was truly inspired by God when hee wrote it, because hee did truly foretel things to com, and that the warnings, threatnings, promises, precepts, and doctrines conteined therein, deserv to bee heeded more, then the words of a bare man. And truly, although I have much valued the gift and studie of those that have set themselvs, to unfold by the observation of Histories the Mystical presignification of events; yet I could never bring my spirit much to applie it self to anie such search; becaus I found, that both in the beginning of this book, (in the place forementioned, *chapter* 1. *vers* 3.) and in the end thereof (*chapter* 22. *vers* 7. 14.) the promise of blessednes is made, to another kinde

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of ſtudie then this; and the name and ſcope of the whole Propheſie, which is *the Revelation of Jeſus Chriſt*, and *a record of the teſtimonie of Jeſus Chriſt* (*chap.* 1. *verſ* 1, 2.) doth import to mee ſomthing more, then what is in the outward viſible events; which everie rational man, who can read Hiſtories, and underſtand Symbolical ſpeeches, is able to take notice of, and diſcern to bee fulfilled as they were foretold: therefore although, to manifeſt the Truth of God, the events are very uſeful, if not neceſſarie, to bee look't after; yet I am cleer, that they are neither uſeful to us, nor neceſſarie to bee known, but as they are ſubordinate unto this Myſterie of the Kingdom, and Teſtimonie of Chriſt; the knowledg and keeping of which doth give us a right unto the tree of life, and an entrie thorow the Gates into the Citie. This then is the Myſterie which I look after; *viz.* to finde the Manifeſtation of the ſpiritual Kingdom of Chriſt in the Nature of man, and in humane ſocieties ſo advanced, that the works of the Devil are deſtroied therein; and that the ſalvation of Iſraël doth thereby effectually com out of Sion, to bring back the captivitie of the people of the Lord; and to make the whole Creation partaker of the glorious libertie of the Sons of God; for to ſhew unto the eie of our Faith, by what means and waies this is to bee brought to paſs in the Regenerate ſouls of men; and by the ſtate of Regeneration in the outward ſocieties and profeſſions of believers;

I conceiv the viſions were mainly ſent unto the Prophet; and that it was his principal aim, by deſcribing of them, to declare this unto us; if then by the repreſentation of bare outward events, wee are not made capable of partaking this Myſterie, whereby Chriſt beeing apprehended in his teſtimonie, doth becom in us the hope of glorie; all our diſcoveries will bee of no great advantage unto our happineſs, nor ſhall wee reach the aim, which the Holie Ghoſt had in ſending this Propheſie unto us: wee muſt therefore conſider what the keie is, whereby the ſecret of that diſpenſation, which bring's with it felicitie doth ſtand, is opened. I ſhall now briefly (till God grant a fitter opportunitie to bee larger) touch this matter onely, to let you know, that as the keie of the Hiſtorical Myſterie of the viſions is the diſcoverie of Paralel events by Syncroniſms, and the underſtanding of the Symbolical ſpeeches of the Scripture, wherein the harmonie between the great and little world is expreſſed: So the keie of the ſpiritual Myſterie of the viſions muſt bee the diſcoverie of the paralel perfections, which are found to bee between Chriſt as the head, and the Church as the Bodie, which is *the fulneſs of him that filleth all in all*; and the underſtanding of the harmonical properties of things viſible, and inviſible, wherein the correſpondencie between the

Coloſ. 1. 26, 27.

And what the keie of that Myſterie is in general.

Epheſ. 1. 23.

the outward and inward man; the temporarie and eternal natures of things; and the ſtate of true life, as it is preſent in the firſt fruits, and as it is to com in the full harveſt, are expreſſed.

Now to finde theſe keies, as they are properly fitted to open the locks of this Propheſie, as it ſhould bee our ſtudie; ſo when wee have found them, our care muſt bee to uſe them diſcreetly. This Propheſie is not ſhut in reſpect of the matter; but yet that matter is not obvious to the capacitie of everie one, in reſpect of the manner of the diſpenſation; for it is certain, that all the counſel of God, whereby wee are made partakers of the Divine nature; if weelook upon the ſubſtance of the Truth, it is made manifeſt by the Goſpel, without vail, and with much plainneſs of ſpeech, as the Apoſtle ſaith, 2 *Cor.* 3. *verſ* 6. *till the end of the chapter*; but here the wonderful waie, and manner of diſpenſing of that nature to the Church; and working out the counſel of God in all the world; as this world is to bee made ſubordinate to Chriſt and his Saints; is laid open in the Apocalyptical viſions, which, although they are not covered with anie vail, which doth hide the glorie of God's work, as *Moſes's* face was: yet they repreſent it onely to us as in a glaſs with Images, wherein the face of Chriſt doth appear by waie of reflexion, and through

And the proſpective which may bee had thereof in the Apocalyptical diſpenſation.

through a *medium*, till wee com to behold directly his glorie, face to face, without a *medium*, and to apprehend him in it, ſo as wee are apprehended by him; wee may not then call thoſe viſions dark Myſteries, without injurie to the Spirit of Chriſt; but they are livelie figures of the truth of God's preſence in his Saints, and over the world, to repreſent it to thoſe that have eies to ſee it; and to help our weak eie-ſight, which may bee dazled at the reſplendencie of the glorie thereof; wee ſhould make uſe of the proſpective waies which are offered unto us in the word elſwhere; which are applyable to theſe viſions, either as keies to unlock the diſpenſation of the Myſterie, conteined therein; or rather as directing and multiplying glaſſes, through which our underſtanding may bee led, and enlarged to reflect upon the ſpiritual objects, properly ſo called, which concern the ſtate of the Kingdom, which is inwardly everlaſting in it ſelf, and to the Reaſonings of men, inviſible, and incomprehenſible.

Now the proſpective waies to bee made uſe of, for the diſcoverie of this Myſterie are of two ſorts; ſom relate unto the Matter it ſelf, conteined in the viſions; ſom to the diſpenſation of that matter by waie of viſion; the waies relating to the matter it ſelf are the cleer, and univerſal Rules of Scriptural and Prophetical interpretation; and the waies relating to the diſpenſation of the Myſterie by waie of viſion, are the ſpecial rules of

Which is of two ſorts.

of Interpretation leading us to take notice of the peculiar characters and circumſtances of each viſion; as they are ſubordinate unto the Myſterie of the Kingdom, which is adminiſtred by Jeſus Chriſt unto the end, and in the end of this world.

If I ſhould enter upon theſe Subiects at large, you may perceiv that I would bee obliged to write, not a brief epiſtolical diſcourſ, as now my purpoſe is, but a whole Treatiſe: therefore I ſhall onely give you the ſummarie heads of that which might (and ſomtime muſt) bee more largely ſpoken to: that by the hints which ſhall (God willing) bee ſuggeſted, you may exerciſe your thoughts, to dive into the Myſterie by your ſelf, as the Lord ſhall guid you: for none of us can profit in theſe things any further then God's Spirit doth lead us forth, to meditate through faith upon Chriſt; and to improve practically our talents about the work of the Myſterie of our union with him.

The Rules of Interpretation, relating to the Matter, as it is a ſcriptural Propheſie.

Thus then in reference to the matter, the univerſal Rules of Prophetical Interpretation are generally known to bee theſe.

The firſt, that wee muſt propheſie according to the Analogie of Faith. *Rom.* 12. *v.* 6.

The ſecond, that wee muſt keep the form of ſound words delivered in the Scriptures, 2. *Tim.* 1. 13.

The third, that wee muſt analyſe, that is, reſolv

ſolv and divide the text aright, 2 *Tim.* 2. 15. and to the effect that wee may bee able to do this, according to the minde of the Holie Ghoſt, the Apoſtle *Peter* tel's us: 2 *Petr.* 1. 20. that wee muſt not make the Scriptures ſpeak *in a private ſenſ*; that is, wee muſt not analyſe and interpret them ſo, as if the Propheſies thereof did relate onely to the particular occaſions, and circumſtances of times, of places, and of perſons, in, by, and to whom they were at firſt uttered: and the ground why they may not bee ſo taken; but muſt bee underſtood in a more publick, common, and general ſenſ, is given by the Apoſtle, *verſ* 21. becauſ ſaith hee, *the Propheſie came not by the will of man*; that is, it was not anie particular choiſ, or inclination of humane reaſoning which brought forth the prophetical (that is the ſcriptural) word, but *they were moved by the Holie Ghoſt*, that is, the univerſal Spirit (whoſe wiſdom is above all private concernments; and doth penetrate through all beeing from the center to the circumference) did put words in their mouth which they did utter, and therefore theſe words muſt bee underſtood as univerſally, and abſtractedly from particular concernments, as they were meant by the Spirit, who delivered them unto the Prophets, as for inſtance; when a Law was given for oxen that did tread out the Corn, that they ſhould not bee muzzeled; the Apoſtle tel's us, 1 *Cor.* 9. 9, 10. that the meaning of the Law-giver was not to take care for Oxen, but that this was ſaid for man's ſake: So

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the Apoſtle, *Gal.* 4. *verſ* 21. *till the end*, doth according to this Rule, interpret the Hiſtorie of the *Son of the bondwoman, who was to bee caſt out with her Son, who could not bee heir with the ſon of the free woman*: and by this Rule, the dark ſpeeches; *I have called my ſon out of Egypt, and hee ſhall bee called a Nazareth, &c.* will becom plain. Mat. 2. 15. 23.

The right uſe of theſe Rules.

Theſe Rules in their uſe are complicated, and becom one proſpective of the ſenſ, although their Notions bee thus diſtinguiſhed; therefore in their applications to the Scriptures, if they do not go hand in hand together, wee ſhall never reach the ſenſ thereof, nor bee able to divide the word, according to the ſpiritual rationalitie thereof, nor to ſhew the diviſion thereof demonſtrably, either to our own, or other's juſt ſatisfaction; and truly the want of humilitie, and ingenuitie, to ſeek after the full knowledg of theſe Rules; and the neglect of the right uſe of them, in the knowledg which wee have thereof: together with the preſumptuous raſhneſs and confidence, by which wee are hurried to determin all things, according to our own ſelf-conceited notions and knowledg; which wee ambitiouſly ſtrive with tooth and nail to maintein, is the cauſ of all our darkneſs and confuſion in matters of Divinitie.

The evils attending the non-obſerving of them.

Here again, if I ſhould enter upon this Subject, to ſhew how a demonſtrative ſcriptural

Anayſis, by the ſpiritual uſe of right reaſon, is atteinable, and will bee the onely waie, (next to the gracious and immediate illumination of the ſpirit, writing the Law in the hearts) to compoſe our controverſies, to end our needleſs and ſinful waies of diſputing, and to baniſh out of Chriſt's Church, the high conceit of our Doctoral ſchool-Divinitie; if (I ſaie) I ſhould enter upon theſe thoughts, you ſee that not a Treatiſe onely, but a volume ſhould bee written thereof to do it ſatisfactorily; but I am reſolved not to ingulf my ſelf beyond the ſcope of this preſent diſcourſ, which tend's onely to point at matters, that you may bee ſtirred up, to think upon them by your ſelf: therefore thus much ſhall ſuffice for the finding of the univerſal kee of all prophetical Myſteries, as they are rationally diſcoverable in the Scriptures; yet above this, though not without it, there is a neerer proſpect to bee had of the Myſterie in the Spirit, which without ſuch a diſquirie doth lead us thereinto. This neerer proſpect is the inward *Teſtimonie of Jeſus*, in whom as in the fountain are *hidden all the treaſures of wiſdom and of knowledg*, and who is to all that believ in him the immediate *wiſdom and the power of God*. Therefore the Angel who brought the great viſion of the Marriage of the Lamb unto *John* (who thereat was ſo raviſhed

That there is a neerer proſpect of the Myſterie of the Kingdom to bee had, then by theſe Rules.

Coloſ. 2. 3.

1 Cor. 1. 24.

Revel. 19. 10.

raviſhed that hee intended to have worſhipped the Angel) put's him in minde (to take him off from giving him anie divine worſhip) that hee was no more but one of his equals, who had the Teſtimonie of Jeſus; for (ſaith hee) *the Teſtimonie of Jeſus is the ſpirit of Prophesie.* Such then as have this Teſtimonie dwelling in them, have this Spirit; and by this Spirit they may bee led (if God bee pleaſed ſo to carrie them) a neerer waie then this is, to ſee in Jeſus himſelf the whole Myſterie, and to partake of it as from him, in the wiſdom and power of God; yet this muſt bee noted, that although they ſhould bee admitted to this neerer waie for ſom ſpecial fits; nevertheleſs they ſhall ſtill bee led ſo, as that their Teſtimonie muſt bee liable (in caſe of doubt propoſed by others, or incident to themſelvs) to bee examined by the Teſtimonie of the Apoſtles; and their Spirit muſt bee ſubject to bee tried not onely by the Spirit which was in the Apoſtles, Prophets and Evangeliſts. 1 *John* 1. 3. *and chap.* 4. 6. *and John* 17. 20 but by the ſpirit which is in their brethren the Prophets of theſe times, who have the teſtimonie of Jeſus no leſs then they. 1 *Cor.* 14. 29, 30, 31, 32.

Yet not ſo as not to bee liable to bee tried by theſe Rules.

Here then to com neerer by the addreſs of theſe Rules, to the proſpect of the Myſterie of the Kingdom, as it is repreſented in the *Revelation*, let us make uſe of the keie which the Angel hath given us, which is that wee ſhould obſerv in the

the peculiar circumſtances of the matter, and ſcope thereof, and in all the characters of each manifeſtation; the ſpecial relation which they have to Jeſus, to bear witneſs of him; for ſo much as each diſpenſation by it's peculiar Characters, ſhall bee found to ſpeak of this teſtimonie, ſo much it doth reveal unto us of the Myſterie of godlineſs. If then wee ought not to proceed without an eie to our fore-mentioned Rules (for although, as I have already hinted, the teſtimonie of Jeſus in our Spirit, is the Spirit of Propheſie, which may ſomtime in the enlightned frame of a believing ſoul ſwallow up all the rational Acts of contemplation by a direct intuitive repreſentation of the light of life in Chriſt; yet that Teſtimonie is neither in it ſelf inconſiſtent with, nor in the orderlie waie of declaring it unto others, to bee ſeparated from the proſpective of the Myſterie, which is atteinable by the Rules of ſcriptural Interpretation) if then (I ſaie) wee ought not to put theſe Rules out of our eie; then let us take up, and carrie along with us, as the ground of our faith, the Rule unto which, in our apprehenſion, all theſe Prophetical viſions in their Myſtical circumſtances are to bee made proportionate, which is that Apoſtolical Teſtimonie of the Myſterie of Godlineſs, which hee cal's great and without all Controverſie in 1 *Tim.* 3. 16. *That God*

What the grand principle of our Faith is, concerning Chriſt, to which all the Interpretation of theſe viſions muſt bee made proportionate.

God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the world, received up into glorie: to theſe heads then of the knowledg of Chriſt, which in plain, proper, and ſignificant words expreſs the ſumme of all, that is to bee known of him; our ſenſ of this whole Propheſie, and of all the parts thereof muſt bee proportionate; ſo that when wee look upon the viſions, wee muſt caſt our eie at the ſame time, to obſerv, how both in the whole, and parts that which is offered therein, is all along relative hereunto.

What to bee look't upon in the Propheſie, to finde the proportion it hath to that principle.

If therefore you will firſt look upon the whole in the bulk of the matter, and ſcope of the Propheſie; and in the general contexture, and tenor of the viſions thereof; you ſhall finde nothing elſ mentioned therein; but what is directly tending to make out the heads of this myſterie of God in Chriſt, that hee may bee known more and more fully unto the world; till hee bee ſo fully revealed that all the earth ſhall bee filled with the knowledg of his name, even as the waters that cover the Sea. For by the contexture of the Apocalyptical viſions it is not onely demonſtrable, that this promiſe ſhall bee accompliſhed; but moreover, the waie how it ſhall bee brought about is plainly diſcoverable.

Now the Bulk of the matter and ſcope of everie book

How the matter and ſcope of everie rational diſcourſe to bee obſerved, and found out.

book rationally written, may bee gathered ordinarily from the Title, the Preface, the Concluſion, and the main heads of matters hand led therein, if their contexture and coherence bee obſerved with a reſpect unto their main ſcope. Let us then look briefly upon theſe things, in this book, to ſee what light they will afford us.

The Title tell's us, *verſ* 1. that the book contein's a *Revelation of Jeſus Chriſt*. Jeſus Chriſt then is the ſubject-matter whereof it ſpeak's; and to make him manifeſt is the ſcope of the book; for it is called a Revealing of him, and that this matter and ſcope may bee the more heeded; to this title of the book, three things are further added, who the Autor of this Revelation of Chriſt is: to what uſe it is given him: and by what means it is put forth to this uſe.

Concerning the Title of the book, ſhewing the matter and ſcope thereof.

The autor of it is God, *which God gave him*, which add's to the matter and ſcope an obligation of belief, upon a diſcoverie of divine properties to bee ſeen therein.

The uſe for which God gave it to Chriſt is; *to ſhew unto his ſervants the things which muſt ſhortly com to paſs*, which is a neerer ſcope relating to us, as wee are obliged to reſpect the knowledg of the glorie of Chriſt.

The means by which the manifeſtation of Chriſt

Chriſt is put forth to this uſe are, *that hee ſent and ſignified it by his Angel unto his Servant John*, by all which wee ſee, that here nothing is aimed at, but the Myſterie of godlines ſpoken of by *Paul*, and our Salvation in partaking of the knowledg thereof.

Next to the Title the Preface is obſervable. it extend's from *verſ* 2. till 8. and doth addreſs the book, either generally to all, or particularly to the ſeven Churches. The general preface tell's us. *Concerning the Preface ſhewing the ſame.*

Firſt, what *John* did in declaring this Revelation. viz. *hee bare record of the word of God, and of the Teſtimonie of Jeſus, and of the things which hee ſaw. verſ* 2. for the word of God brought with it to the ears of his minde, the Teſtimonie of Jeſus; and that Teſtimonie was clothed, and repreſented to his eies by the things which hee ſaw: and of theſe as an ear and eie-witneſs of the Manifeſtation of Chriſt, hee did bear record.

Secondly, it tell's us of what uſe and Importance this record of *John* is, to all that read and hear, and keep the things declared therein; *viz.* it will make them bleſſed. *v.* 3. all which is again fully relative to the fore-mentioned Myſterie of Godlineſs, and our Salvation thereby.

The particular Preface to the ſeven Churches, tell's us: that this book was peculiarly inſcribed and ſent unto them by *John*; in the name of the Father, of his ſeven Spirits, *verſ* 4. and of Jeſus Chriſt, who is deſcribed. Firſt

First, by the properties and effects of his comming into the flesh, which were to bee First, the *faithful Witness* (*viz.* of the Father's wisdom, Truth, Power, and love.) Secondly, *the first begotten of the dead, and Prince of the Kings of the earth* (*viz.* by suffering and rising again; and receiving the Kingdom in that nature which suffered and rose again.) Thirdly, to shew his love to us, *who loved us*, by redeeming us, *and washed us from our sins in his own blood*, v. 5. and by exalting us to a glorious estate; *and hath made us Kings and Priests unto God, and his Father*: for which wee are bound to give him glorie and praise; *to him bee glorie and honor for ever and ever. Amen. vers 6.*

Secondly, hee is described by the properties and effects of his comming again from heaven to judgment, wherein hee shall manifest himself as man to all men, even to those who have pierced him. *vers 7.* and as God blessed for ever and almightie. *Vers 8.*

Upon this Preface and address of the book (wherein wee see nothing but what is most fully consonant to the fore-named Mysterie) doth follow the Narrative of the visions from *vers 9. of chap. 1. till vers 6. of chap. 22. 8.* and thereupon the conclusion of the book doth shut up the visions, declaring in *chap. 22.*

Concerning the Conclusion which doth speak still the same matter and scope.

First, the certaintie of the things conteined therein, *vers 6.* with the importance and use thereof, *vers 7.* Secondly,

Secondly, the effect which the manifeſtation thereof wrought upon *John*, *viz.* that it moved him to ſuch admiration, that hee was inclined to worſhip the Angel, *verſ* 8. but that the Angel forbad him to do ſo, becauſ hee acknowledged himſelf to bee nothing more then they who ſhould keep the ſayings of this book. *v.* 9.

Thirdly, the command which hee received, not to ſeal the Propheſies of this book, and the reaſons wherefore, *v.* 10. *till* 16.

Fourthly, the Autoritie of this Propheſie is held forth in the concluſion.

1. By the Autor thereof who is Chriſt. *verſ* 16.

2. By the Approbation of the intent thereof, which it hath from the Spirit, from the Bride, from all believers, and from all that deſire the good things promiſed therein. *v.* 17.

3. By the perfection thereof which is ſuch, that nothing may bee added to it, nor taken from it. *verſ* 18, 19, 20, 21.

By all which wee ſee that the matter and ſcope of this Propheſie, as to the Bulk thereof, is none other, but to ſet forth the glorie of Chriſt, as manifeſted in the fleſh, and juſtified in the Spirit; as ſeen of Angels, and preached unto the Gentiles, as believed on in the world, and exalted by the perfection of his Church, (which hee filleth with his glorie) unto the fulneſs of glorie, both in himſelf, and in all his members. Wee conclude therefore, that the whole Myſterie of Godlineſs is intended here to bee manifeſted

niſeſted in reſpect of the waie, by which it is to bee carried on unto the end of the world, and fully accompliſhed at the end thereof, by the deſtruction of the enemies of that Kingdom, which hee erected in the nature of man, over the whole Creation, by the renewing of all things for the elect's ſake, to put them in full poſſeſſion thereof, as is promiſed, *Revel.* 21. 5, 6, 7. and by uniting them to God for ever, *Revelations* 22. 4. 5.

Concerning the parts of the matter, as they reach the main Scope.

This beeing the full intent and purpoſe of the Propheſie; let us now briefly look upon the heads of matters handled therein, to ſee how ſuitable the particulars are to reach this main aim, and how this deſign is thereby made known to bee carried on.

The things handled in the Propheſie are of three kinds, as they are in the firſt viſion by Chriſt himſelf commanded to bee written, *chap.* 1. *verſ* 19. *Write* (ſaith hee) *the things which thou haſt ſeen; and the things which are; and the things which ſhall bee hereafter.*

The diviſion of the book.

The things which hee had ſeen are written, *Chap.* 1.

The things which then were, are written in *chap.* 2. *and* 3.

And the things which ſhould bee afterward are from *chap.* 4. *till chap.* 22. *verſ* 6.

The things which *John* ſaw in *chap.* 1. are Chriſt's

Christ's presence with his Churches, revealed in the first vision, whereof the properties shew him to bee

First the Mediator and High-Priest of the Churches, administring the affairs thereof in things perteining to God, by his walking in the midst of the golden Candlesticks. *The substance of the first vision.*

Secondly, the King who hath all power to support the Rulers thereof; as holding the seven Stars of the Churches in his right hand.

Thirdly, the Prophet of the Churches, who dispenseth the word of God unto them, which as a two-edged sword com's out of his mouth. *chap. 1. vers 12. till 17.*

These are the chief properties of his presence relating to the Churches, which are heightned with other circumstantial perfections of his head, eies, feet, and whole countenance, &c. and withal, there are other properties of glorie expressed, which relate to his person in himself considered; by which hee is manifested to *bee the first, and the last, hee that was dead and is alive, and living for evermore*, and having *all power of hell and death. vers 11. 17, 18.*

This vision then tend's cleerly, to set him forth in his Mediatorie office by the properties of his inherent and relative glorie.

The things which then were, are the seven Churches under Christ's *what Christ's intent in the seven Epistles written to the Churches is, and how it is gathered from the matter and words of them.*

care and administration, which are set forth in the seven Epistles, which by Christ's appointment and inditement are written unto them, *in chap.* 2. & 3. wherein I conceiv, that under the Characters of perfection, and imperfection given to the Churches, and under the threatnings and promises, together with the admonitions, reproofs, exhortations, and commandements annexed thereunto; all the degrees, both of the defection from Grace, and of the progress in Grace, which our nature is capable of; together with the changeable conditions, under which the Churches should bee, till the Marriage of the Lamb com to pass, are set forth. For if wee should call to minde the Rule of scriptural interpretation, heretofore mentioned; that *no Prophesie is of private interpretation*; it will appear from the words of the text, that these Epistles are by Christ intended, not onely to those particular Churches, or to the Angels thereof alone, which are named; but to all the Churches, which then were elsewhere in the world, and which should bee in all ages till his second comming; and to all the men of any spiritual understanding, that should hear thereof till the end of the world. Because it is not onely certain that Christ still hold's the seven Stars in his right hand, and walk's between the seven Candlesticks, and speak's unto them; but it is evident by the matter of the promises, that they are universally appliable unto all the professors, in all ages, who shall

ſhall overcom, and bee faithful unto the end: and the peculiar admonitions at the cleſe of everie Epiſtle do intimate no leſs; for to my underſtanding theſe words; *Hee that hath an ear, let him hear what the Spirit ſaith unto the Churches*; doth ſpeak this much; that others, even all who ever ſhould hear the tenor of theſe Epiſtles, ought to think themſelvs ſpoken to, and concerned therein; although they ſhould bee no viſible members of theſe particular Churches. For what elſ can bee the meaning of that expreſſion, *hee that hath an ear*; but that everie one ſhould take that to himſelf which is ſaid of and to theſe? And then if wee obſerv the expreſſion to run in the plural number; *what the Spirit ſaith unto the Churches*, this will make it yet more manifeſt; that theſe ſeven are here put in ſtead of all: for no doubt the Spirit then ſpake effectually, and doth ſtill ſpeak to more Churches then to theſe: and therefore wee may conclude, that the things ſpoken off to them are taken as relative unto all, both men and Churches, not at that time onely, but at all times ſo long as the ſeven Candleſticks ſhould bee on earth, and the Spirit hath a voice to ſpeak unto them; for *to daie if you will hear his voice*, out of *Pſal.* 95. was not onely meant for that daie, but for this alſo, as the Apoſtle make's it plain, *Heb.* 3. If then the narrow limits of this diſcourſ would give mee leav; it might bee made out, that in the caſes of theſe ſeven Stars and Churches as here they are deſcribed; all the va-

rieties of the conditions of Profeſſors, and all the fundamental defects of Church-ſocieties, in all the Churches which have been ſince the Apoſtle's times, are ſet forth; and that in the promiſes made unto them, all the degrees of perfection atteinable in this life by ſingle believers, or Societies, are expreſſed; but this would bee a matter of inlargement beyond my preſent purpoſe: I ſhall therefore leav it till another ſeaſon; onely this may bee further obſerved as a tranſlation from this firſt to the ſecond viſion: that in the firſt, *John* ſaw the Adminiſtration of Chriſt's Kingdom, as then it was on earth: but in the following viſion which begin's *chapter* 4th, hee is taken up from earth into Heaven, to ſee the adminiſtration of the Kingdom there alſo, and from thence how it ſhould bee managed over the whole world for the Churche's ſake in time to com: So that wee ought to take notice that the Manifeſtation of Chriſt, and in him the Myſterie of Godlineſs doth fill not onely the Churches on Earth, but the Church alſo in Heaven; and that God by him, as hee is in the Church, both in heaven and earth, doth govern the world for Chriſt's intereſt, towards the fulfilling of his own counſel; which tend's mainly to reveal the glorie of Chriſt over all, and the felicitie of thoſe that partake with him in his glorie; as alſo by what means the world is ſubdued under him, and conquered by him for the good of his Church;

The difference of the firſt and ſecond viſion.

for

for this is the iſſue of all, as in the cloſe of this Propheſie doth appear by the coming down of the *New Jeruſalem* from Heaven, and the making of all things new, to give unto the Saints their inheritance.

The ſecond viſion then doth ſhew diſtinctly four things.

The ſubſtance of the ſecond viſion.

Firſt, what the frame and conſtitution of the Church in Heaven is; How it is ordered round about the throne of God, and ſet in his preſence. that it ſhould take notice of the paſſages of his glorie, to acknowledg and declare the ſame. *chap.* 4.

Secondly, what the adminiſtration of affairs in heaven, and Government of the Church is over the world; how the decrees and counſels of God, and by whom they are brought to an iſſue? Here it is ſhewed unto the Prophet; that the whole adminiſtration of the government is put into the hand, and upon the ſhoulder of Jeſus Chriſt alone; who by the Sacrifice of himſelf, as of a lamb without ſpot, did meritouſly purchaſe to himſelf this honor; and by his ſeven eies of wiſdom, and ſeven horns of almightie power, is alone able to diſcharge ſo great a Truſt, as to open all the Seals of God's decrees in their due times and ſeaſons, concerning the government of the whole world for the good of his Church. *chap.* 5.

Thirdly, what changes are brought forth in the affairs of the world, and what the condi-

tion of the Church and Saints is therein; by the opening of ſix of the Seals, where is ſhewed, how after the preaching of the Goſpel through the world; great troubles and terrible wars ariſe in the earth amongſt men: in which the witneſſes of Chriſt are ſlain, and lie as ſacrifices at his Altar; but they are comforted with the hope of juſt vengeance to bee executed upon the earth for their ſakes, after a ſeaſon; and the enemies of Chriſtianitie are terrified at the beginning of the execution of Chriſt's wrath againſt them. *chap.* 6. And leſt the Judgments which were to bee executed againſt the enemies, ſhould take hold of the friends of Chriſt; there is a careful Proviſion made for the preſervation of theſe from danger, and the Hopes of future glorie are aſſured unto them by the firſt fruits thereof. *chap.* 7.

Fourthly, what the deſtruction is which at the opening of the ſeventh Seal is brought upon the world; and what the glorie and ſettlement is, which is brought unto the Church of Saints therein: for the ſeventh Seal doth contein, and produce all what ever doth follow till the end of the Revelation. Here then ſeven Angels with ſeven Trumpets, are appointed to ſound and declare the Judgments of God over the Earth, which accordingly are executed, where the four firſt trumpets are remarkably diſtinguiſhed from the three laſt; becauſ to the laſt three, a warning of great wo is promiſed by an Angel over the inhabitants of the Earth. As

for

for the four first; they all tend to deprive the world of the third part of the Creatures, which are great comforts to the life of mankinde; as of *trees* the third part, and *of all green grass*, which in proportion may bee the third part of lesser plants; the third part *of the Sea*, and of *Creatures living therein*, and of the *ships that sail thereon*; the third part of *the Rivers and fountains of waters*; and the third part of *the Sun, Moon, and Stars, and of the light of the day and night*: where wee may take notice of a gradual progress from the lesser to the greater judgments, from earth rising up to heaven: and from the effects to the causes. *Chap.* 8. As for the woes, the first of them by Locusts is a tormenting judgment; not putting men to death, but vexing them: so that they should seek death and not finde it: and the second of them by horsmen is a destroying judgment, by which the third part of men on earth are cut off. *Chap.* 9.

Thus then by the second vision is shewed what in heaven is sealed in the hand of God, and what from thence is published to all the world; by the progress of the Gospel; by the sufferings of the Saints and their comforts; and by the Judgments befalling to the world for their hatred to the Gospel: for their Idolatrie, and for their other sins of Murder, witchcraft, fornication and theft: of which they repented not: and therefore the third wo is to bee brought upon them, when the seventh Angel shall sound: for at the time of his sounding,

there ſhall bee no time of forbearance of anie more; but the full myſterie, both of wrath againſt the wicked, and of Mercie to the godlie, ſhall bee fulfilled towards the world, and towards the Church, both in heaven and earth.

Concerning the third viſion.

Here then to ſhew this, the third and laſt viſion is given to the Prophet; which hee again receiveth on earth by the hand of the mightie Angel, which comes from heaven with the open book; and ſtands both upon the Sea, and upon the earth where I obſerv

And wherefore the whole Book is to bee reduced to three viſions.

Firſt for a Tranſlation from the two former to this laſt viſion; that as there are but three ſubſtantial differences of things revealed to the Prophet: ſo there are but three ſubſtantial diverſities of places mentioned, where they are revealed, and three main changes in the frame of his Spirit in receiving them. The firſt ſubſtantial matter of viſion is Chriſt's adminiſtration of his offices on earth amongſt his Churches. The ſecond is his adminiſtration of his offices in Heaven, over all the world, to propagate and preſerv his Church: And the third is his adminiſtration both in Heaven and earth, to make an end of all wickedneſs in the world, and to perfect the glorie and happineſs of his Church; each of theſe matters are ſhewed to the Prophet, in the places where they were chiefly to bee tranſlated; for to leav the ſight

ſight of the firſt hee was on earth, as amongſt men: at the ſight of the ſecond, hee was in Heaven, as in the preſence of God, and of the Saints perfected, and of Angels. At the ſight of the third hee is on earth again; but ſo, as communicating ſtill with Heaven, and looking into it back again, as one com down from thence, and having ſtill a relation to it. The frames of his ſpirit appear to mee diverſified ſutably unto theſe matters and places. For in the firſt viſion hee is meerly paſſive, as a dead man to bee quickned. In the ſecond hee is Actively paſſive (as I may ſo ſay) that is, as one concerned in the buſineſſes, which are tranſacted: hee is an inquiſitive obſerver of the paſſages thereof. And in the third hee is effectually emploied as a coagent, to help to fulfil the Myſterie of God by the ſpirit of Propheſie: and in each of theſe Manifeſtations Chriſt is repreſented to him, ſutably to the adminiſtration which is revealed. In the firſt as a Man in dealing with men; in the ſecond, as a Lamb offered up to God in dealing with God; and in the third, as a mightie Angel, in dealing with Satan and his Angels, and with the powers of darkneſs in the world.

Secondly, for the opening of the matter of this viſion, I obſerv, that the ſumme of all is, to ſhew when and how the Myſterie of God, which hee hath ſpoken by the Prophets ſhould bee finiſhed; and to ſhew

And what the ſumme of the third viſion is.

this

this. Firſt two means are uſed to lead *John* to the knowledg thereof: then ſecondly, the thing it ſelf is ſummarily related, by word of mouth unto him, and afterward thirdly it is repreſented in ſeveral viſions. The means leading to the knowledg of the finiſhing of the Myſterie, are two. Firſt, an open little Book inable's him to propheſie. *Chap.* 10. Secondly, a Reed given him like unto a Rod, to meaſure the Temple, the Altar and thoſe that worſhip therein.

The ſummarie relation of the whole buſineſs by word of mouth, doth concern the time of the treading of the utter court under foot, the power of propheſiing given to the two Witneſſes during that time; the war which the Beaſt ſhall make with them while's they propheſie, and the iſſue of that war ſet forth in the circumſtances of their death and reſurrection; and that which immediately doth follow thereupon, both in earth and in Heaven. In earth, there was an earthquake which made the tenth part of the Citie to fall, and killed ſeven thouſand men, and frighted the reſt. The ſecond wo doth paſs; and the ſeventh Angel doth ſound his Trumpet. In Heaven there is great joie and and thankſgiving offered unto God, becauſ hee hath taken the Kingdom to himſelf, and doth reign over the Kingdoms of the world, to give rewards unto his ſervants. *chap.* 11.

Hitherto the whole *Series* of matters concerning the Myſterie of God, hath been related in plain terms; to ſhew the things by which it ſhould

ſhould bee accompliſhed: now followeth the deſcription of the viſions; by which the particulars of the things ſummarily mentioned in this Narrative are more at large reveled: whereby the Prophet is made to underſtand concerning the Myſterie of God (which is, *Chriſt in the Church. Epheſ.* 5. 32. or which is all one, *Chriſt in us the hope of glorie. Coloſ.* 1. 27.) what the ſtate of the Church was in Heaven at that time; and what it ſhould afterward bee on earth, during the time of the Churche's abode in the Wilderneſs; during the time of her comming out of the wilderneſs; and during the time of her Reign over the earth, as the Spouſe of the Lamb with her bridegroom.

The viſions ſhewing the fulfilling of the Myſterie of God have a reſpect to four times.

At that time the temple of God in Heaven beeing opened, and the Ark of the Teſtament therein beeing ſeen; the Church as thee was conſtituted by the Apoſtles appeared, and brought forth a Man-child, againſt whom the Dragon did ſet himſelf to devour it; but the child was to bee caught up to Heaven; and the Dragon to bee caſt out of Heaven upon the earth; where hee ſet's himſelf to perſecute the woman which fled into the Wilderneſs, and to make war with the remnant of her ſeed. *chap.* 12.

1. *Before the Church flies into the Wilderneſs.*

During the time of the Churche's abode in the Wilderneſs

2. Whiles shee is in the wilderness.

Wilderness the mysterie of iniquitie is set up, and come's to it's perfection in the earth, & God send's his judgments upon it when it is com to it's height. *c.* 13 *till* 19.

The Mysterie of iniquitie appears, which hath two parts. One of the Beast, another of the Whore.

This Mysterie of Iniquitie hath two parts; the Mysterie of the Beast, and the Mysterie of the Woman riding upon the Beast. The Mysterie of the Beast ruling over the earth, is seen in one Beast coming out of the Sea with ten horns; and another coming out of the earth with two horns. *Chap.* 13. during the time of the rising and reigning of these Beasts over the earth, the state of the Church upon Mount Sion, and God's administrations for the knowledg of his will thereby unto the world; concerning the everlasting Gospel concerning the future fall of *Babylon*; and concerning the punishment of those that adhere unto the Beast; and for the waie of gathering up the harvest and vintage of the earth; are revealed. *chap.* 14.

And the State of the Church, though in the Wilderness, yet also upon Sion, appear's in like manner.

The Judgments of God in his last wrath is poured out upon the Beast.

God's Judgments upon the Beast are poured out in the Phials of his last wrath, whereunto seven Angels are appointed, and prepared. *Chap.* 15. and commanded to put the Judgments in execution. *Chap.* 16.

The

The Myſterie of the Whore of *Babylon* riding upon the Beaſt, is ſhewed to the Prophet. *chap.* 17. and the Judgment which befalleth unto her, for her deſtruction is deſcribed *chap.* 18.

And the Myſterie of the whore and her judgment appear's alſo.

The ſtate of the Church in her comming out of the Wilderneſs, is deſcribed in the congratulatorie acclamations, given to God in Heaven at the deſtruction of *Babylon*, and at the preparations of the wife of the Lamb for the Marriage-Supper, and in the war which the Armies of Heaven under Chriſt's conduct do make againſt the Beaſt, the falſ Prophet, and the Kings of the Earth. For by this means the power of all her adverſaries beeing deſtroied, ſhee is fitted to appear viſibly upon the ſtage of the world. *Chap.* 19.

3. *Whiles ſhee is comming out of the Wilderneſs.*

The ſtate of the Church during her Reign with Chriſt on earth, is before the laſt Judgment a thouſand years; and after the univerſal Reſurrection, both in Heaven and earth, for ever and ever. *Chap.* 20. 21. *and* 22. *till verſ* 6.

4. *After that ſhee is com out of the Wilderneſs, during the time of her Reign with Chriſt.*

Thus wee ſee the contexture and coherence of the matter and parts of the whole Book: if then wee ſhould conſider how theſe particulars relate unto the main ſcope of the Propheſie, which is to reveal Jeſus Chriſt unto us, in the

Myſterie

Mysterie of his Kingdom, wee see that everie thing is most directly subordinate thereunto, and that the whole doth most completely reach a full discoverie of the accomplishment of the Mysterie, whereof the brief summe is this.

The brief summe of the whole Mysterie of God, as set forth in the two last visions of the Revelation.

That the professors of the name of Jesus Christ; by their sufferings for his sake; by their testimonie of him in opposition to the Dragon, to the Beasts, and to the Whore; by the Judgments of God against all these, to destroie their power, by the war of the Saints against them, by the setling of the Kingdom of Christ in the hands of his Saints; and by the Manifestation of the Glorie of the heavenlie Jerusalem, comming unto them from Heaven to earth, whereinto the Kings of the earth shall bring their glorie; shall get the full victorie over the world, and with the purchase of the Inheritance of all things in the New Heavens, and the New earth; they shall have the enjoiment of the presence of God for ever. In all which at this time, as to our present condition the opposition which the Beast hath to the Lamb; the false Prophet to the two Witnesses, and the Whore to the Bride; and the manner of their warfare is most considerable: for in the opposite properties of their Natures and waies, the Mysteries of Iniquitie and of Godlines are most

And the things which at present are most considerable therein, which are

moſt completely revealed; and by the manner of the war which is between them, and the iſſue thereof; the ſtate and relation wherein our inward man doth ſtand, as to either of the Myſteries, will bee ſeen: that wee may not onely know what partly to chuſe in this quarrel, but alſo what to judg of the advancement of the partie wherein wee are found, towards the attainment of the Hope which is ſet before us in the Kingdom of Chriſt.

Theſe things are worth a larger diſcourſ and diſcoverie; then my deſign is at this time to beſtow upon them: but in reference to what hath been ſaid already; and to that which is the ſcope of the following Treatiſe ſomthing is fit to beeadded, though but very briefly, to give you matter of further thoughts.

If it bee expedient then for us to take notice of the Myſterie of Iniquitie, and of Godlineſs as they are now working; and have been long ago wreſling againſt one another in the publick tranſactions of this preſent world; wee muſt look out for the Beaſt to finde him by the Properties of his Nature, and by the effects of the Government which hee hath exerciſed, and doth exerciſe upon the Earth; and for the Lamb to finde him by the ſame Characters.

The diſcoverie of the Beaſt.

The Beaſtlie nature of the life of man, is that which the Dragon doth exalt, and impower with all his might, as his vice-gerent, to have Dominion over the Inhabitants of the Earth;

for

for by this nature hee can onely have acceſs now to us, and power over us: ſeeing hee is caſt out of our heavenlie places, and overcom there in our nature, by the blood of the Lamb. The general properties of this brutiſh nature are theſe. Firſt, to bee led without reaſon by meer ſenſ. Secondly, to ſatisfie the ſenſual imaginations and luſts of the fleſh; and thirdly, to do all things by a Brutiſh and bodilie violence and force, rather then in a friendlie and amiable waie; And fourthly, in caſe of oppoſition, to deſtroie without mercie all that ſtand's in the waie of his will. Hence it is that in the 13th of the *Revelation*, this beaſtlie nature is ſaid, to bee like a Leopard full of ſpots, ſwift and cruel; to have the feet of a Bear; which graſp's both with the hindermoſt and formoſt legs and claws, and to have the mouth of a Lion, to tear and devour. The Government which this nature doth affect is abſolute, to have all in ſubjection to it's will, without anie other Rule or Law. So that it ruleth over others, as men uſe to rule over beaſts, guiding them by meer ſenſual and imaginarie inducements which relate nothing to the will of God at all.

If then the Governors of a people make uſe of their power, to ſatisfie the inclinations of fleſh and blood, in fulfilling their luſts and ſenſual affections, without anie due reſpect unto the end of their place: but ſeek by meer force to make their will a Law to their Subjects, by bringing them to an abſolute Subjection; that they

they may ſuffer themſelvs to bee ruled, as beaſts uſe to bee ruled by men; who beeing ignorant of the deſigns of men, are led onely by ſenſual objects of pleaſure and of terror: if (I ſaie) anie Governors have this aim, and follow the waies, by which this kinde of greatneſs over others may bee eſtabliſhed; they ought to take notice of themſelvs, and others may obſerv it alſo of them, that they are none other but the Dragon's Vice-gerents on earth, and that they rule in his name, and in his waie over the ſons of men. Now how manie Potentates have hitherto in all the Nations of the Earth, intended to rule over their Subjects in another waie, I confeſs I am not able to relate. But how manie have apparently ſtudied to bee abſolute over their Subjects, as over beaſts, and in caſes of oppoſition have ſhewed themſelvs as Leopards, Bears, and Lions againſt them; and have made theſe properties of their waie, their glorie; is ſo apparent, that I ſhall need to ſaie no more of it; but ſhall leav it unto your thoughts.

The diſcoverie of the Lamb.

But the Lamb-like nature of the life of man; and the waie of the Government which is ſutable thereunto, is that which Chriſt as a ſpiritual man doth exalt in the ſocieties of mankinde. The properties of a Lamb may bee ſeen in the relation which it hath to other beaſts, to the creatures of it's own kinde,

and chiefly to mankinde. In reſpect of other Creatures it is moſt meek, and moſt harmleſs; the horns which they have are not for offence but for defence, in reſpect of their own kinde, they are moſt fit to live in a ſocietie. For if they bee alone, they are loſt, and becom a prey to other beaſts. In reſpect of man, the Lamb or ſheep is the moſt uſeful, and moſt ſerviceable creature of anie othet; for they both feed him and cloth him; and that without much trouble unto him. As for the waie of Government which is ſutable to the nature of the Lamb; wee ſee that it is none other, when they are without a Shepherd; but the Imitation of example; that when one goeth before, then all the reſt do follow: and if they have a Shepherd, they follow him, and take notice of his voice, to diſtinguiſh it from the voice of a ſtranger. If then the Governors who are over the Flock of Chriſt have not theſe properties, in the waie of ruling the Common-wealth of Iſraël; that is, if they are not eminent for meekneſs, and harmleſneſs towards all men, making uſe of their horns, and power onely for defence and not for offence; if they are not ſociable, and by condeſcenſion of ſpirit humbly equal to thoſe that belong to their ſocietie; but ſeek to keep themſelvs high, and at a diſtance, and ſolitarie from others; and if they are not willing to give themſelvs up, both their wool and their ſubſtance for the ſervice

of

of mankinde; they are not Christian Magistrates, nor they rule over their Subjects, as Christ's Vice-gerents, or in his name and waie. For hee as the first Lamb of the Flock, in his precedencie did never carrie himself otherwise, then thus before the Flock, to oblige all to follow him, but chiefly they who professing his name, are in the formost rank before others to lead them, ought to follow him closest.

If now wee should compare these two Mysteries together in their opposition to each other, wee may observ that as Leopards, Bears, and Lions live not in Flocks and societies, as Lambs do, but alone by themselvs; so it is with Potentates and Monarchs. *Imperium non patitur duos. Cæsárve priorem, Pompeiúsve parem ferre nequit.* Leopards, Bears, and Lions live by preying and devouring other weaker Creatures, wherein they are the embleme of the Tyrannie of Monarchs, and wee see that most of them were these Creatures as the glorie of their scutcheons: but Lambs and sheep living in flocks to strengthen each other, represent the equalitie of a Common-wealth, and the waie of it's strength. Leopards, Bears, and Lions need no protection, nor can they bee ruled but by a nation; becaus they make themselvs formidable unto all other Creatures; but sheep and

The comparison of the Government of he and of the Lamb.

Lambs are a prey to all other Creatures, except they bee protected by a Shepherd, and kept in folds, which doth repreſent that Chriſtian Common-wealths, except they bee protected by an higher power then their own, which is as far above the nature of man, as man's nature is above ſheep and Lambs; they cannot bee in ſafetie. The dependencie then of ſheep upon their Shepherd is an embleme of the life of Faith; but the abſoluteneſs of power, in wilde Beaſts, to truſt to their own ſtrength, is the embleme of the greatneſs of Potentates, and ſuch as betake themſelvs to ſtand by their own ſufficiencie, in reference to Man, theſe wilde beaſts can never bee brought to do him anie ſervice; but prey upon him, and devour his ſubſtance; but ſheep and Lambs are the ſupport of his life, and are without reſiſtance ſlaughtered and ſacrificed for his good, which is the embleme of ſelf-denial, wherein Jeſus Chriſt the chief Shepherd of the flock is gone before all the Governors of the Common-wealth of Iſraël; to ſhew them that they ought to give up themſelvs as a ſacrifice for the publick good of their Flocks. Laſtly, it is the beaſt's waie of Government to enforce obedience by violence; but it is ſaid of the Lamb upon Mount Sion that his Flock of 144000. Lambs did follow him whether ſoëver hee went; to ſhew that the Vice-gerents of Chriſt, which are appointed to rule his people in his name;

name; go before their brethren in the waie of Righteouſneſs, and ſuch as are true Chriſtians indeed, follow them out of a loving inclination; and this is the beſt waie of Government that can bee ſettled amongſt men; namely to bring all to imitate Chriſt Jeſus on all ſides, both they that bear rule, and they that are ruled. Now how far our Rulers are bent this waie, I ſhall refer it to their own conſcience to conſider; and how far their Subjects ſet themſelvs through love, to follow that wherein they go before them in righteouſneſs: I ſhall not need to mention; but I may take up a woful lamentation; that ſom who ought moſt to encourage their fellow-Subjects to this dutie; are moſt averſ from it themſelvs, and diſaffect others from it. But I ſhall not inſiſt further upon this myſterie of Iniquitie, this ſhall briefly ſuffice for the opening thereof at this time.

The ſecond thing which I propoſed to touch, was the myſterie of the falſ Prophet, and of the two Witneſſes, and hereof briefly thus.

The diſcoverie of the falſ Prophet.

The falſ Prophet his work is to uphold and to advance the intereſt of the power, and the abſoluteneſs of the beaſtlie Government, and to bring all men to bee in ſubjection thereunto, the means which hee uſeth to effect this is two-fold; the one is a deceitfulneſs of perſuaſion, and bewitching

of the Imaginations of ignorant men by lying miracles, to make them believ, that in the beaſt there is a Divinitie, and that his image ought to bee worſhipped; the other is a coërcive power of puniſhment to bee inflicted by the falſ Prophet's procurement upon all thoſe who do not ſubject themſelvs unto the beaſt; either by waie of Adoration, to fall down before this Image; or by waie of receiving as a token of ſubjection the mark, the name, or the number of the name of the beaſt: namely, that ſuch as ſhould not worſhip his Image ſhould bee killed; and ſuch as ſhould neither take his marke, nor his name, nor the number of his name upon them, ſhould have no libertie of commerce; and to proſecute theſe deſigns, is the whole emploiment of the falſ Prophet; which that wee may the better underſtand, let us conſider the particulars.

The *Image of the Beaſt* which is to bee worſhipped, I take it to bee that abſolute greatneſs which the ſecond Beaſt doth attribute unto himſelf, and doth exerciſe over the Subjects of the firſt Beaſt in his preſence; for the text ſaith, *that hee exerciſeth all the power of the firſt beaſt before him, chapter* 13. *verſ* 12. that is, hee doth ſet up a waie of Government, as abſolute, as that of the firſt Beaſts, is in conformitie thereunto, to eſtabliſh it, and hee *had power to give life unto the Image of the Beaſt*, as

as the text faith, *verſ* 15. which I underſtand thus; that the ſecond Beaſt had power given him, by the firſt Beaſt's permiſſion; to give life to the Image of his abſoluteneſs, and to the exerciſing of his power in the hand of the ſecond Beaſt; and to *make it both ſpeak, and cauſ all to bee killed that ſhould not worſhip his image*, to make the Image ſpeak, is to make his power give ſentence of death; and to cauſ all to bee killed, is to ſee that ſentence executed againſt all ſuch as ſhould not acknowledg the Autoritie, form of Government, and Laws and Canons of his making to bee divine ſanctions. For the Canon-Laws are made in imitation of the civil Juriſdiction, and in their kinde of a like power, or the ſame with that of the firſt Beaſt, the one relating to the Civil, the other to the Eccleſiaſtical State. By the *mark of the Beaſt*, I underſtand the Irrationalitie of obedience, and brutalitie of thoſe that ſubject themſelvs blindfold in all things, without reſpect to Conſcience, or the knowledg of anie rule in order to God's will; ſuch then who by a blinde ſubmiſſion through worldlie and ſenſual motives ſubject themſelvs as Beaſts uſe to do, to thoſe that ride upon them; and are led whereſoëver their riders will drive them, have the mark of the Beaſt upon their ſpirits: and if they make open profeſſion of this kinde of blinde obedience to bee their dutie, they take the mark of

the Beaſt in their forehead; but if they practiſe it as hirelings for a reward, they take the mark of the beaſt in their hand.

By *the name of the Beaſt* I underſtand, the names which for diſtinction's ſake, the falſ Prophets everie where take unto themſelvs, that they may thereby ſet up themſelvs to bee followed, and owned by their Diſciples; which how this is practiſed, no man can bee ignorant of.

And by *the number of the beaſt's name*, I underſtand the partialitie of reckoning, and inequalitie of account, which the falſ Prophets oblige their followers to make of men, in or-to their parties; for according to the relation which men are thought to have to this, or that faction and pattie; ſo they are eſteemed of, more or leſs, for that name's ſake whereby they are characterized, and under which they are numbered; nay, in theſe our unchriſtian fractions, by the zelots of parties it is reckoned upon, as a Dutie; not to account of anie man (let his worth bee otherwiſe what it will) further then as hee doth own them, and the name of their partie; and this I ſuppoſe amongſt manie other things, included in the number *666*. may bee repreſented therein, in reſpect that this number is nothing elſ, but a threefold repetition of it ſelf in units, in tenths, and in hundreds: and cannot bee multiplied by anie ſquare root without a fraction;

on; and in it ſelf ſix is but the half of twelv, which is the number of the Tribes of Iſraël; but upon theſe numerical Myſteries I love not to ſtand. I ſhall therefore conclude with this one word; that all, who pretend to have a miſſion from the Lamb, and think themſelvs his true Prophets; ſhould do well to examine by theſe characters the ground whereupon they ſtand, and the waies wherein they walk, leſt they miſtake themſelvs in their account of themſelvs and bee found in the end the Prophets of the Beaſt, and not of Chriſt.

The diſcoverie of the two witneſſes.

As for the two Witneſſes, they are ſet forth as oppoſites unto the Beaſt, for it is ſaid, that *the Beaſt doth make war with them. Chap.* 11. 7. their Character is, that they propheſie in Sackcloth as mourners, that their deſign is nothing elſ, but to bear witneſs unto Chriſt, by the manifeſtation of the Truth without humane Intereſts; and conſequently, that they ſtudie not by outward means, to ſet up themſelvs, or gain followers who ſhould bee in ſubjection to them, and under their ſpiritual juriſdiction; nor do they applie themſelvs to the fancies of their hearers, to work ſom ſtrange impreſſions upon them, by raiſing them to the admiration of their Notions, of their Eloquence or parts; but ſpeaking the plain truth in love; a word of fire to melt the Conſcience of ſinners doth go out

out of their mouth, which doth ſlaie the wicked ſpirits, who ſet themſelvs againſt them, and according to their word, the Heavens are ſhut up in the daies of their Prophefie from ſending anie ſhewers of bleſſings upon men's ſouls; and the earthlie and outward eſtate of men is ſmitten with all manner of plagues, for not receiving the word of their teſtimonie, as *Egypt* was by *Moſes* and *Aaron*. Theſe two Witneſſes are ſaid to bee the two Olive trees, and anointed ones, who ſtand before the God of all the Earth, *Chapter* 11. *verſ* 4. which beeing compared with *Zach. chap.* 3. and 4. tel's us, who are meant by theſe two Witneſſes: for there *Jehoſhua* and *Zerubbabel* are anointed, and eſtabliſhed to bring back the captivitie of *Judah* and *Jeruſalem* out of *Babylon*, which they were to do not by the might and power of men, but by the Spirit of the Lord, and the efficacie of his grace.

The compariſon of the falſ Prophet, and of the two Witneſſes.

The difference then of theſe two Witneſſes from the falſ Prophet is in this. Firſt, that hee is but one who doth exerciſe a twofold power; that of the Beaſt, and that of his own deviſing, which is a pretended one of Miracles; theſe are two whoſe teſtimonie is one and the ſame, and the effect thereof towards men, but one from them both. Secondly, that hee taketh upon him a Coërcive power; and to bring people under his

his yoke, hee ſet's up differential tokens, *viz.* the Beaſt's Image, his mark and name; but theſe make uſe of none other power, but of that which is properly prophetical; nor do they preſs anie diſtinct and particular notes of ſubjection to themſelvs upon anie cœrcively; but have power onely to plague ſuch as receiv not the Teſtimonie of Jeſus. Thirdly, hee doth work upon the ignorant imaginations of fillie people, ſtrange impreſſions of admiration concerning the Divinitie of his own waie; by deceitful perſuaſions which are a kinde of witch-craft, whereby people are made to cleav unto his worldlie intereſt, as a ſlave unto the ſame; but theſe labor not to gain to themſelvs, the affections and fancies of people; but to gain their underſtandings to the knowledg of the Truth, and their conſciences to the Subjection which is due to Chriſt Jeſus without partialitie. So then fourthly, the falſ Prophet in a word, exalt's and ſeek's to ſet up himſelf in the ſpirits of men; but the two Witneſſes humble and denie themſelvs, that the Croſs of Chriſt may bee exalted over their ſpirits, and hee onelie ſet up in the hearts of men. Fifthly and laſtly, the falſ Prophet medling with State-matters, take's both the Miniſterie and Magiſtracie upon him, making the one ſubordinately to ſerv the other's turns, in reference to men; but the two Witneſſes who are faithful Magiſtrates and Miniſters,

ſters, join their Teſtimonies in their places coordinately; to make out one waie of righteouſneſs and truth, to the conſciences of men, in reference to God in Chriſt. And this much concerning theſe.

The third thing to bee ſpoken of; is the Myſterie of the Whore, and of the Bride.

The diſcoverie of the Whore.

The Angel telleth *John* plainly, *chap.* 17. *verſ* 18. that the woman which hee had ſeen rideing upon the ſcarlet-colored Beaſt, with a name written on her forehead, *Myſterie Babylon the Great; the Mother of Harlots, and Abominations of the earth, was that great Citie which reigneth over the Kings of the earth.* Now it is evident that *Rome* alone as Papal, hath reigned in a Myſterie over the Kings of the Earth; ever ſince heatheniſh *Rome* determined, which reigned not in a Myſterie, but with outward force over theſe Kings, and in that reſpect was the fourth Beaſt ſeen by *Daniel*: therefore if wee can obſerv what the Properties of her whoriſh nature and practice hath been; and how ſhee hath brought forth Harlots and all abominations in the earth, wee ſhall diſcern this Myſterie, and diſcover thoſe that partake therein with her. The text ſaith, *Chapter* 17. *verſ* 4. that ſhee was *arraied in purple and Scarlet; and decked with Gold, with precious ſtones and pearls; and that ſhee had in her hand a Cup full*

Verſ 5.

full of abominations and filthineſs of her fornications; *and chapter* 14. *verſ* 8. It is ſaid ſhee made *the Nations drink of the wine of theſe fornications*. and *Chapter* 18. *verſ* 3. that *the Kings of the Earth have committed fornication with her*.

By the woman is underſtood the Romane Hierarchie, which hath born Rule over all the world, and rid in triumph upon the mindes of all men, as upon Beaſts.

Her decking and raiment of purple, of Scarlet, of Gold, of precious ſtones, and of Pearls, is the outward viſible magnificence of that worſhip which ſhee ſet's up, which hath none other beautie, but ſuch ornaments to amuſe the Imaginations of fooliſh people, and bewitch them with the formalities of Ceremonies.

Her Fornications are the love of this preſent world, whereunto ſhee doth allure men to commit Whoredom with her: by the enjoiment of power, of profit, and of pleaſures, which ſhee ſtudieth to furniſh her lovers withal, and to deprive other men off.

Her abominations are all manner of ſinful, and unconſcionable practices which ſhee doth allow of in all who ſerv her ends thereby, whereof ſhee make's a trade, although they bee never ſo abhorrent from the light of Chriſtianitie, and of Nature; theſe abominations are the Idolatries which ſhee hath ſet up; and

and the diſpenſations which ſhee hath given to all unnatural ſins, and unjuſt practices, as Sodomie, Inceſt, Murther, Breach of Covenant, and oath in all manner of Contracts. Rebellion of Children to Parents, and of Subjects to Magiſtrates, all manner of fraudulent circumventions, and oppreſſions of the innocent, and ſuch like.

The Cup which is in her hand, whereby ſhee cauſeth all Nations to drink, and ſwallow down theſe abominations; is her pretended Autoritie, as the unerring Church having power to binde and looſe all things in Heaven, and on Earth, in order to men's Conſciences; and to manage all the reaſons of State, and publick affairs of the world; with ſupreme Juriſdiction, *in ordine ad ſpiritualia.* And the Fornication which the Kings of the Earth have committed with her, hath been their compliance and correſpondence with her, to make uſe of her power and influence, towards their neighbors and Subjects, to gain credit thereby unto themſelvs; together with the ſtudie of her Policies, to learn from her the maximes of deceit, which are the reaſons of State-advantages, to get power, by which means ſhee hath intelligence of all the Counſels of Princes, becauſ they are brought to drink them out of her Cup, and make uſe of her embraces and favors to bring them to paſs: and her whoriſh ſtudie is onely to keep them

them all at variance one with another, and to make them ſeverally depend on her Love, that ſhee may alwayes arbitrate their affairs, and their intereſts may bee ſubject onely to her favor, and ſo far as anie Hierarchie on Earth, or Church-conſtitution doth make it ſelf by theſe waies conſiderable in a State, or by waies like unto theſe ſeek's to bee reſpected by the meaner or higher ſort of people, they all drink of the ſame Cup of her fornications. Let not therefore anie form of outward worſhip recommend it ſelf to the followers of the Lamb by anie intereſts of State; nor let anie ſort of men, who pretend to Religious adminiſtrations, applie themſelvs to the practices of this natrue, nor anie true Chriſtian Magiſtrates intend the compliances and correſpondencies of this kinde, and for ſuch ends; with anie Maſters of formalities, who go a whoring after the appearances of outward things in matters of worſhip and of State, which take either onely, or moſt with ſenſual imaginations, who may bee rid upon like beaſts.

The diſcoverie of the Bride.

As for the Bride, wee exſpect her from Heaven, for it is apparent, that as yet wee have no permanent Citie here on Earth, ſuch as the Apoſtle hath deſcribed the Lamb's wife to bee in Revelation *Chap.* 22. *verſ* 10. *till the end.* wee therefore ſeek this Citie which hath foundations;

dations; and if wee walk by faith to get an entrance into her, Let us wait through the Spirit for the Hope of Righteouſneſs, which is promiſed to the Saints, and walking after the Spirit and not after the fleſh, ſo far as wee are advanced in the new Creature, ſo far are wee fitted and prepared for the Bridegroom's comming, to enter with him into his wedding-Chamber. How far anie Societies of Churches, or ſingle Church-Congregations have received the favor *to bee arraied in fine linnen, clean and white, which is the righteouſneſs of Saints*; is to mee, as yet not apparent; for I muſt confeſs that I have not ſeen anie perfection in anie of them; and I know that I have made it a good part of my work to viſit them all, and to conſider them in their waies, aſwel abroad as at home, in reſpect of their ſeveral aſſociations: and truly the *Laodicean* temper is over us all; and if wee repent not and becom zealous in the waie of Righteouſneſs; and of holie Communion without partialitie and without Hypocriſie; no-doubt Chriſt will ſpue us all out of his mouth, and call unto him another people, which ſhall bee made readie for the Marriage-Supper of the Lamb; and although this ſeem's to bee a ſad ſentence over the Churches which are now counted wiſe Virgins; yet there is neither want of Charitie in it towards them,

Revel. 19. verſ 8.

as

as if I did not wish them well; nor want of Hope for them, as if I did not expect their Reformation; but in both these respects I do bear witness, that none of them all are the Bride whose comming out of the wilderness is expected; but that all their visible estates are the outward Court, which is given to the Gentiles, wherein to this daie, they tread the Holie Citie under foot; and are in the wilderness of spiritual desolation and confusion; but that out of their invisible state, which is the inner Court and Temple, wherein they have Communion with God, and one with another, a Citie at last will rise up and appear, is my confident expectation, and that this may com to pass speedily, it shall bee my constant praier; but to bring this to pass, I finde by the Revelation, that not onely *Babylon* is to bee destroied with mightie Judgments from Heaven, and that the Beast is to bee plagued and punished, but that the armies of Saints under Christ's conduct shall from Heaven com, in Battel-array, and war against the Beast, and false Prophet, and the Kings of the earth; now how far this battel is carried on in these our daies, and to what parties wee are engaged, and in what waie wee put forth our strength to fight, and what interest wee fight for, whether for Christ's purely, or for our own also, as it is mixed with that of the King's of the earth, and in them with the beast's, will bee

unto wisedom seriously to consider; and I wish that my Countrie-men in *Scotland*, who have fixed so strong an interest upon the terms of the Covenant; and are counted a wise Nation in the world, might bee made so spiritually wise as to discern their own station, and what help they give unto the Beast; by their present proceedings, and it is my heartie desire that the Brethren here, who for the sake of *Scotland* in reference to the Covenant, keep themselves at a distance from the main work; and obstruct by their non-concurrence in things good and lawful, the progress of our Reformation, might bee wakened to see the posture wherein they stand, in this their warfare, and if this plain discoverie of the state of the Quarrel between the Beast and the Lamb; between the false Prophet and the two Witnesses, and between the Whore and the Bride that is now comming out of the Wildernesse, may bee a means to open the eies, and undeceivanie of them; I should rejoice at it: however I have herein discharged my Conscience, and born witnesse without partialitie to the Truth, so far as is revealed unto mee, which I hope I shall never refuse to seal with my death, if need bee, and this I conceiv is the onely manie of our warfare, who pretend to bee followers of the Lamb, in the work of the Ministerie, that we should have none other weapons of our warfare,

The manner of the warfare.

warfare, but one Sword amongſt us all, which is that, which proceedeth out of his mouth; and that our waie to fight with this weapon, againſt our adverſaries ſhould bee none other; but to follow Chriſt in our lawful Calling (which is *our white horſ*) and with an holie blameleſe perſonal converſation towards allmen, (which is our *fine linnen white and clean*) for herein doth lie our whole ſtrength, and what application ſoever wee make to other weapons, which the powers of darkneſs can make uſe of aſwel as wee; they will but weaken us, and in the encountring with the Inhabitants of the earth, wee ſhall finde them ſtronger at thoſe weapons, then wee can bee; ſo that by ſuch means, I exſpect not that they ſhall fall before us, although our victories bee never ſo great; therefore as for mine own part, till I can perceiv, that wee who pretend to bee in the firſt rank of the Lamb's followers; can make better uſe of theſe ſpiritual weapons then hitherto wee have don; and can in the Communion of Saints join our forces together; otherwiſe then now wee do, to imitate the Captain of our Salvation;

I ſhall bee a man of no great exſpectation; yet becauſ I believ that theſe things ſhall com to paſs; and that by the armor of light the Children of light will at laſt prevail; therefore I do ſpeak, and becauſ I both believ and ſpeak, therefore I am not inclined to make haſte; as ſom (who take the ſhadows of their own conceits; for the ſubſtance of Chriſt's Kingdom) are inclined to do; for this cauſ, although I will not contradict the appearances of Hopes, which the autor of this Treatiſe doth give unto the Proteſtant Cauſ, to riſe within a few years in a conſiderable Poſture againſt Poperie; yet I muſt take leav to confeſs, that although the ſplendor of the Whore; and her influence upon the Kings of the Earth, and the power of the Papal Sea as it is Hierarchical, were utterly conſumed and aboliſhed; by the brightneſs of Chriſt's appearing in the Spirit on the one hand, and by the hatred of the whore's Lovers, and the turning of their hearts againſt her on the other hand; yet that the war with the beaſt, and with the falſ Prophet; and with the Kings of the Earth ſhall continue; and that the beaſt and the

falſ

falſ Prophet, with the Kings of the earth will bee found to have their friends not onely amongſt thoſe who are called Papiſts; but even amongſt thoſe that are moſt fierce enemies to Poperie, and count themſelvs the beſt of Chriſtians and reformed Proteſtants. It is one thing to bee no friend to the State, and predominant power and craftineſs of the Whore, as ſhee appear's from without, and in another place at a diſtance from us: and another thing it is to renounce the beaſtlie nature, and the deceitfulneſs by which wee are led to embrace the Image, the mark, the name, and the number of the name of the Beaſt within our ſelvs, that is for our own intereſt, and the concernments of fleſh and blood. I do not finde in the laſt battel the Whore named at all; I finde onely as leaders of the partie oppoſite to Chriſt; the Beaſt and the Kings of the earth; which I take to bee the Beaſt, with his horns; for the Horns which are in the heads of the Beaſt, are the Kings of the Earth; which make uſe of the Bodie of the Beaſt, and of her ſtrength, and are made uſe of, by the heads of the Beaſt *Chap.* 19. 12, 13.

to war against the Lamb, and I finde, that these horns, although they fight against the Lamb; yet that they are not alwayes friends with the Whore; and for their own interest's sake, not onely rob her of her ornaments; but feed upon her flesh, although for a season, whiles it was their supposed advantage, they suffered her to ride upon them, and govern them with the bridle of her autoritie: but when shee is cast off from the beast's back, the Beast and his horns are as strong as ever; and more fit to fight in their brutal waie against the Lamb then before; I believ therefore, that the Whore as shee is alreadie little considerable in comparison of what shee hath been; may vanish and bee made desolate by her own beastlie complices before the last battel; but I believ not, that wee shall have anie great earthlie Potentates at all, ever to appear for the Lamb in this battel; but that they shall all join alwayes with the beastlie nature of men, against the Lamb-like holie nature of the Saints; to discountenance, to oppose and to destroie it; but wee have a promise, that although the two Witnesses of the Lamb

shall

ſhall bee killed by the Beaſt, when they have finiſhed their prophecying in Sackcloth; yet that the Lamb, when hee ſhall com in his own appearance, with more witneſſes then two or three; even with a whole armie of witneſſes; not in Sackcloth upon earth, but in their fine linnen, white and clean; and upon their white horſes, in their ſpiritual emploiments, as Citizens of the Kingdom of Heaven; following their leader againſt the powers of the earth; when (I ſaie) the Lamb ſhall com thus attended, the promiſe is, that the Beaſt, and all his horns ſhall bee overcom by him: for there is no power in the world able to reſiſt the united ſtrength of the holie ones, and the dints of the ſword which hath two edges, which being able to divide between the ſoul and the Spirit, and to diſcern the ſubtileſt thoughts, and the deceitfulleſt intents of the beaſtlie heart of man ſhall undoubted ſlaie them; therefore although I finde not the falſ Prophet here mentioned as active in leading on the war (whereunto certainly for the contrivance of it on the Beaſt's part, hee cannot bee

Heb. 4. 4.

wanting) yet hee is found to bee taken prisoner with the Beast; and with him cast into the Lake which burneth with fire and Brimstone. The Whore and the false Prophet are cleerly distinct Mysteries, and have their several waies of Acting, though with a concurrence; for so long as the Mysterie of the Whore doth last, which the false Prophet (who is the intellectual subtiltie of the Serpent's nature in man; as the Beast is his brutish sensualitie and strength) fed with prosperitie, and delicacies did beget, and set upon the beast's back, the said false Prophet doth make use of her, that by her baits and allurements hee may draw the Inhabitants of the earth to drink out of the cup of her fornications; but when prosperitie and delicacies ceas, by reason of the Phials of God's wrath upon the Beast, and the distress of Nations, then shee is not of use any more; but the false Prophet which begat her, will to serv the Beast's interest destroie her also, and will bee active in another waie against the Lamb without her. And thus I conceiv the battel will bee, or is alreadie formed, on the

Revel. 19. 20.

side

ſide of the beaſtlie partie, which fight's onely to maintein the intereſt of fleſh and blood, which is ſelf-greatneſs, and the conveniences of pleaſure; with all outward force and deceit, againſt the intereſt of the Spirit; which is ſelf-denial, and the conveniences of ſerving others in the Kingdom of Chriſt through love: and by the other ſide the battel is formed in the ſpirits of the Saints, to maintein the intereſt of the Lamb of God, who having taken away the ſins of the world, will now appear to deſtroie the works of the Devil, by ſetting up the power of his life amongſt men; till therefore I ſhall ſee either the Characters of this life apparent in the beautie of Love and Holineſs amongſt us; or the waies fully opened and prepared, by which the power of the life of Chriſt by his word will becom prevalent, to lead all men's thoughts and affections captive to the obedience of his will; I ſhall not much rejoice, nor greatly triumph at anie of our outward Conqueſts. I remember that the Whore was long ago caſt out from amongſt us (for our Hierarchie by the King and Queen's conſent was abo-

liſhed)

liſhed) before the Beaſt begun to rage and fight; ſo then as amongſt us; ſo alſo in all Europe, the Papal Hierarchie may bee caſt off, and yet the Beaſt's rage bee greater then ever for the intereſt of a tyrannical power; alſwel over the Conſciences, as over the bodies and eſtates of men, and that two manner of waies, either by the abſoluteneſs of a governing power, through the neceſſities of war, enforcing all men to concur with the intereſts which it ſettles, for common ſafetie, to preſerv us in freedom from a foreign power; or by a total diſſolution of all government, wherein everie man who hath more might then his neighbor, may take a libertie to tyrannize over him, and oppreſs him without controul: by both theſe waies the Beaſt may rage over all Europe, againſt the Lamb-like ſtate of Chriſtianitie, a long while after the deſtruction of the Pope; and Proteſtants may, by the means of the falſ Prophet bee intangled amongſt themſelvs, and embroiled into quarrels, and beaſtlie animoſities, for the deſigns of fleſh and blood as much as ever; for if God ſend not forth another

Spirit,

Spirit, then as yet is apparent in the greateſt part of our Profeſſors, to unite us in his waie, and to guid us in this warfare, wee ſhall bee found as much as anie to favor the Beaſt. Till therefore I can perceiv, that the banner of this Spirit is lifted up amongſt us; and that thoſe who are upright in heart rank themſelvs under it; and make uſe of the weapons of Righteouſneſs, and the armor of Salvation; for the end for which Chriſt hath put them in their hands; I ſhall not conceiv much of anie ſudden enjoiment of the glorious libertie of the Sons of God; nor of anie full deliverance from the bondage, whereinto Satan by the power of darkneſs, and the ſpiritualitie of malice, hath brought our beaſtlie nature. I watch therefore, and look out more after the appearances, and diſcoveries of theſe things, then after other outward events and changes. I know that the ſhakings and Changes of States tend to make waie for this object of my Hope; but I know alſo, that before I can partake of it there ſhall bee a greater change brought upon the Spirits of men, then now is upon their outward Eſtates. God hath hitherto been ſhaking the earth to ſome purpoſe; but hee hath ſaid that hee will alſo ſhake Heaven; this hee hath begun to do, and will do more fully; becauſ his aim is, as the Apoſtle ſaith, not onely to ſhake theſe things, but *alſo to remove the* Hebr. 12. 26.

things

things which are ſhaken, that the things which cannot bee ſhaken may remain. I therefore look out to ſee the foot-ſteps of his proceedings towards the accompliſhment of this promiſe; for till the things which are ſhaken in the Spirits of Profeſſors, bee removed out of them, I cannot exſpect a cleer manifeſtation in, and ſettlement of their ſpirit about the things which muſt remain; and till this appear, and break forth amongſt us, I cannot alſo ſaie, that the Bride is com out of the Wilderneſs, or that wee have gotten the conqueſt over the Beaſt, and over the falſ Prophet.

When therefore the banner of the Spirit of love without partialitie, ſhall bee lifted up in the beautie of Holineſs, as the Enſign of the unitie of Faith, and the badg of the common profeſſion of Chriſtianitie amongſt Profeſſors, and when the Magiſtrates and Miniſters ſhall underſtand their true conjunction in the waie of their Teſtimonie; when by this means the Lord ſhall have waſhed the viſible filth of the daughters of Sion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, and ſhall alſo creäte upon everie dwelling place of Mount Zion, and upon the aſſemblies and glorie thereof, a defence; alſo the Prophets ſhall not ſtudie to make themſelvs anie more conſiderable by a peculiar intereſt upon believers; but ſhall know how to propoſe in common the waies of edification, ſo demonſtrably,

demonſtrably, that everie one who ſhall ſincerely affect the knowledg of Truth ſhall finde no difficultie to com by it: when the names of the Idols, which everie partie for diſtinction's ſake have made unto themſelvs, ſhall bee cut off: when the mercinarie waie of ſerving the Common-wealth of Iſraël, chiefly in things belonging unto God ſhall ceaſ, when the juſt meaſures and dimenſions of the Citie of God ſhall bee known to the Maſter-builders, and the waie diſcerned how to open the dores thereof unto thoſe that have a right unto the tree of life: when the Temple in Heaven ſhall bee opened, and the ark of the Covenant ſeen therein, when the Children of Iſraël ſhall com, they and the children of Judah together, going and weeping and ſeeking the Lord their God, and asking the waie to Zion with their faces thitherward, then and not till then, ſhall I exſpect that the Bride will bee ſuddenly prepared, and com out of the Wilderneſs to celebrate the marriage with the Lamb. And when together with theſe preparations of her comming, and of the Supper of the Lamb; the ſword of the Spirit, the word of God according to the Scriptures of the Old and New Teſtimonie; ſhall bee drawn out of the ſheath thereof by that evidence of the Rules of Interpretation, which none ſhall bee able to contradict: and by that exactneſs of order of the waie of Prophetical

phetical exercitation: so that none shall bee able to complain of the want of just freedom, to propose Truths or Scruples; and yet bee restrained from the licentiousnes of passionate railing, proud disputing, and vain jangling; and by that meekness of love, power of zeal, and prudence with discretion in the application, to correct the particular errors of men's waies, so that there shall bee no cause of offence offered to the single-hearted, although the wicked one shall bee discovered and slain in them: when (I saie) the sword of the Spirit shall bee thus unsheathed, then I shall expect, that Judgment shall bee laid to the line, and Righteousnes to the plummet, against the unrighteous self-seekings of the Beast, and that the hail shall sweep away the refuge of lies, and the waters overflow the hiding places, which the fall Prophets have made unto themselvs: for then the foundation which is laid in Sion will bee seen; and by the conformitie which everie thing in the Spirit of man shall bee obliged to have to Christ, it shall bee tried (whether it bee matter of theorie, or of affection, or of Practice) that the all-sufficiencie of the anointing of Christ in his Saints, may appear, and bee found alone effectual (without the tricks of Humane Philosophie, of Policie, and of power) to slaie the wicked, and to direct the Spirit of man to all the secrets of Divine and Humane

Humane wiſedom: which ſhall bee found nothing but meer fallacies, further then it hath a direct relation, and ſubordination to manifeſt the life and glorie of Chriſt Jeſus: when I ſaie this Sword ſhall bee thus made uſe of, and applied, then, and not till then, ſhall I exſpect that the Beaſt and the falſ Prophet ſhall bee taken alive, and deſtroied: and till this bee don, Satan cannot bee bound up from ſeducing the Nations of the Earth. Thus you ſee the *grounds of the Hopes* of

Your friend in Chriſt

John Durie.

At my Chamber
Novemb.28.
1650.

Clavis

Clavis Apocalyptica,

OR

A Prophetical KEY,

BY WHICH

The Great Myſteries in the *Revelation* of St *John*, and in the Prophet *Daniel* are opened;

It beeing made apparent

That the Prophetical Numbers com to an end

With the year of our Lord 1655.

Judicious Reader!

I *Doubt not, but there bee manie, eſpecially thoſe, who have anie Intereſt in the condition of Commonwealths, that are deſirous to know what at length may bee the end, and*

iſſue

issue of this present Combustion and Continuance of Wars, that are spread over the face of Europe. *Whereof the* Revelation of St John *doth give information. But in respect it is commonly held and reputed a Mysterious and dark book, I offer here a* Key. *Whosoëver doth well applie the same, and observeth the Method and Harmonie of the Revelation, and also diligently pondereth and considereth the second and seventh chapter of the Prophet* Daniel, *hee will finde his desire satisfied, and easily discover the Event of these wars. Farewel,* (Well-meaning Reader!) *and bee patient for a short time, thou shalt see the end of these distractions* in great Revolutions both in Church and State, within and without Europe.

The

Clavis Apocalyptica.

THe eternal and true God, to manifeſt his Fatherlie and faithful Providence, which hee, without intermiſſion, diſpenſeth to his People, hath ſeverally, in *the old Teſtament*, for the comfort of the godlie, and warning of the wicked, ſet and prefixed certain times, how long hee would connive at the diſtreſſes and perſecutions of his own, and when hee would deliver and puniſh the wicked.

1. Before the Flood, hee gave to them, who would not anie more hearken to the reproof of his Spirit, a hundred and twentie years reſpite. *Geneſ.* 6. *v.* 3. When this time was exſpired, God came with the puniſhment of the Flood, and deſtroied all that was living upon the face of the Earth, except *Noah*, and what was with him under God's protection in the Ark. *Gen.* 7. *v.* 23.

2. God did declare to the Patriark *Abraham*, that *his ſeed ſhould bee a ſtranger in a Land that was not theirs, and ſhould ſerv them, and they ſhould afflict them for four hundred years.* But *that Nation, whom they ſhould ſerv*, hee *would judg; and afterwards they ſhould com out with great ſubſtance.* Geneſ. 15. *ver.* 13, 14.

Which promiſe God did faithfully perform: and after the time was exſpired, hee brought forth his people by a ſtrong and mightie hand out of the *Egyptian* bondage, *and drowned Pharaoh with his Hoſt in the Red Sea.* Exod. 12. *v.* 13, 14.

3. To the Captivitie of *Babylon* was ſet a period of ſeventie years: *Ierem.* 29. 10. When the time was accompliſhed, the Lord ſtirred up the Spirit of *Cyrus* King of *Perſia*, to the end that hee might let his people go up again to *Ieruſalem.* 2 *Chronic.* 36. *v.* 22, 23.

4. To *Daniel* ſhewed God that ſeventie weeks, (which are annual or yearlie

yearlie weeks, or four hundred nintie years) were determined upon the *Iewiſh* people, in which time the *Meſsiah ſhould com, and bee cut off*, and at length the Citie of *Ieruſalem* bee deſtroied. *Daniel c. 9. v. 24, 25, 26, 27.* How truly all theſe things were accompliſhed, is ſufficiently evident.

In like manner there is a certain time ſet, and determined upon the Church of God in the *New Teſtament*, how long ſhee ſhall bee ſubject and expoſed to perſecution, and when ſhee ſhall bee delivered from it, as it doth appear by the Prophet *Daniel*, and by the Revelation of St *Iohn*. Whereof theſe Poſitions or Aphoriſms may bee collected.

1. *This determined time is expreſſed in theſe following places of the Holie Scripture.*

Daniel 7. v. 25. *They*, (the Saints) ſhall *bee given into his* (the fourth beaſt's) *hand, until a time, and times and the dividing of time.* And in the

12. Chapt. v. 7. An Angel doth ask the queſtion. *How long ſhall it bee to the end of theſe wonders?* Another returneth this anſwer: *That it ſhall bee for a time, times, and a half.*

Revelat. 12. v. 14. *The Woman* (which is the Church of God) *ſhall bee in the wilderneſs for a time, times, and half a time*; which is to ſaie, as it is expreſſed in the ſixth verſ of the ſame Chapter, a thouſand two hundred and threeſcore daies.

Chapter 11. v. 3. *The two witneſſes ſhall bee clothed with Sackcloth* one thouſand two hundred ſixtie daies.

Chapter 11. v. 2. The *Gentiles ſhall tread under foot the holie Citie* fourtie two moneths.

Chap. 13. verſ 5. *The blaſphemies of the beaſt ſhall continue* fourtie two moneths.

2. Theſe three ſorts of numbers and times, as *a time, times, and half a time, one thouſand two hundred ſixtie daies*, and *fortie two moneths*, are of one and the ſame kinde, and correſpondent one to another.

None

None would bee able to underſtand what *a time, times, and half a time* is, which are determined for the fourth beaſt, *Dan.* 7. *verſ* 15. For the wonders. *Dan.* 12. *verſ* 7. And for the *woman* in the wilderneſs. *Revelat.* 12. *verſ* 14. unleſs it had been ſaid alſo of the *Woman*; that ſhee ſhall bee nouriſhed there one thouſand two hundred ſixtie daies, which doth explain the other. So that the *Woman's* $3\frac{1}{2}$ times are equivalent to one thouſand two hundred ſixtie daies. Likewiſe, becauſe the $3\frac{1}{2}$ times of the *Beaſt* mentioned in the Prophet *Daniel*, are declared by fortie two moneths, in the *Revelation* of St *Iohn.* 13. verſ 15. it doth of neceſſitie follow, that the fortie two moneths are equivalent to one thouſand two hundred ſixtie daies, which maketh up the accompt, thirtie daies beeing computed for a moneth, as is uſual amongſt the Hebrews.

360	daies are	1. year or time	12	moneths.
720		2. years.	24.	at the rate of
180		½ year.	6.	30. daies.
1260	daies		42.	moneths 1260. daies.

3. *These one thousand two hundred sixtie daies do signifie one thousand two hundred sixtie years.*

Manie are of this opinion, that here are meant natural daies, and consequently but 3½ years. But experience doth contradict the same, in regard the *Holie Citie* hath been trodden under foot, the *two witnesses* clothed with sackcloth, *the woman* continued in the wilderness, and the *Beast* with ten horns spoken blasphemies and great things long ago. Besides, it is impossible to accomplish in so short a time, what elſ is said, that it shall com to pass in these 3½ years. So that hereby *Prophetical daies*, or so manie *years* are meant.

Wee finde examples in the holie *Scriptures*,

Scriptures, that by the *daies* expreſſed, *years* are to bee underſtood, as *Daniel* 9. verſ 24. in the ſeventie *weeks* everie daie ſignifieth a *year*, and the ſeventie weeks make up four hundred ninetie years according to the Chronologer's Computation.

Numbers 14. verſ 33. 34. *Your Children ſhall wander in the wilderneſs fortie years after the number of the daies, in which yee ſearched the Land*, even *fortie daies*, (each daie for an year.)

Ezekiel 4. verſ 6. *Thou ſhalt bear their iniquitie fortie daies, and I have appointed thee each daie for an year.* Read upon this ſubject the firſt and ſixteenth Propoſition of *Iohn Napier* upon the *Revelation.*

Nature furniſheth ſuch like example. As in the Aſtrological direction, by a degree, which the Sun by his courſ doth finiſh in one daie, is meant a year in operation; and a whole circle, which conſiſteth of three hundred ſixtie degrees, and is run over by the Sun in one

one year, signifieth three hundred sixtie years, or a full time, as is sufficiently known to the Astrologers.

4. *These* 3 ½ *times, fortie two Moneths, one thousand two hundred sixtie daies, as they do comprehend times and years of one sort; so they begin together, and end together.*

1. *These* 3 ½ *times of the Beast, and of the woman in the wilderness do begin together.*

For when the *red Dragon Revel.* 12. *vers* 9. 13. was cast down to the earth by the ruine of the Heathenish Idolatrie, hee persecuted the *Woman* by the *Beast*, having ten horns, to which hee gave his power; and his seat and great Autoritie. *Revel.* 13. *vers* 2. The *Woman* fled into the wilderness, that shee might bee nourished there for one thousand two hundred sixtie daies. *Revel.* 12. *vers* 14. And to the Beast it was given to remain with him fortie two moneths.

2. *The time of the Beast and of the two witnesses*

witneſſes doth exſpire with the ſixth Trumpet, wherefore of neceſsitie they began together.

For when the ſpirit of life from *God* entred into the two *witneſſes*, and beeing no more clothed with ſackcloth, aſcended up to heaven in a cloud; in the ſame hour was there a great earthquake and fierce war, wherein the tenth part of the Citie fell, and alſo the ſecond wo paſſed. *Revel.* 11. *verſ* 11, 12, 13, & 14.

3. *That the time of the Gentiles which tread under foot the holie Citie, and the time of the witneſſes clothed with Sackcloth, do begin together, it appeareth by the* 11. *Chapter of the Revelations, verſ* 2, 3. *as a thing undoubted.*

5. *To the Prophet Daniel the Angel ſpoke of* 3 ½ *times. Chap.* 7. *verſ* 25. *and Chapter* 12. *verſ* 6. *but afterwards hee ſpoke alſo of one thouſand two hundred ſixtie daies. Wherefore it is called into Queſtion, whether* 3 ½ *times and one thouſand two hundred ſixtie daies are one and the ſame times?*

Anſw.

Answ. The Teachers do expound it generally to that effect; as if by the 3½ times, and one thousand two hundred sixtie daies one and the same time is understood. But the Text doth make no mention of it. For the words are these. Chapter 7. vers 25. *The Saints shall bee given into his hand, until a time and times, and the dividing of time, which is one thousand two hundred sixtie years.*

Chap. 12. v. 6. & 7. That it shall bee for a time, times and an half, which is one thousand two hundred sixtie years. So that these two places speak of the duration, how long the Beast with ten horns shall speak great words against the most High, and shall wear out the Saints.

But in the Chap. 12. vers 11. is given a *terminus à quo*, a certain character and token, from which begin the Computation until one thousand two hundred nintie years, with which the 3½ times or one thousand two hundred sixtie

tie years do exſpire together.

6. The one thouſand two hundred ninetie daies, Dan. 12. verſ 11. do begin with the year of our Lord three hundred ninetie three, or three hundred ninetie five, when the terrible devaſtation and deſtruction of the Temple of Ieruſalem, under the Roman Emperour, Julian *the Apoſtate happened.*

The words of the the text, chapter 12. verſ 11. are theſe: *from the time that the dailie ſacrifice ſhall bee taken away, and the abomination that maketh deſolate, ſet up, there ſhall bee a thouſand two hundred and ninetie daies.*

By the dailie Sacrifice is underſtood the Jewiſh worſhip, which although by the deſtruction of the Citie of Jeruſalem: and of the Temple was taken away, yet it was not quite aboliſhed, ſeeing the Jews under the Emperor *Conſtantine* the Great did yet celebrate their Paſſover, as you may read in the tenth book twelf and twentie fourth chapter

chapter of *Nicephorus*; and were ſtill in a continued hope to build up the Temple again.

By the abomination of deſolation, or by the abominable deſolation is underſtood the final and laſt deſtruction of the Temple, whereof Chriſt *Math.* 24. verſ 2. ſaid, that *there ſhall not bee left one ſtone upon another that ſhall not bee thrown down.*

The Abomination of deſolation doth point out *Cauſſam efficientem*, the efficient cauſ, which in *Dan. 9. verſ* 27. out of the Hebrew *Schikkuẓim Meſchomem*, is there well rendred, by the wings ſhall ſtand abominations of deſolation, namely ſuch abominations, whereby the holie place ſhall bee deſtroied. But in the chap. 12. verſ 11. wee read *Schikkuz Schomem*, which doth intimate a fulneſs and perfection, and muſt bee rendered the *abominable deſolation.*

Vide Conradum Graſerum in cap. 9. Dan. Exerc. 5. pag. 405. *Ubi ità diſſerit:*

Schomem

Schonem *rationem nominis videtur habere, ut magis rem operatam quàm ipsam operationem, id est, magis effectum quàm effectûs causſam significet: Cùm contrà per alterum* meſchomem *causa efficiens profanandi ſanctuarii indicetur.*

Wherefore the true meaning and ſenſ of theſe words is this: *From the time that the dailie Sacrifice at Jeruſalem is taken away, and the abominable deſolation of the Temple*, wherein the worſhip and ſervice of God onely could bee performed, *ſhall bee fully and thorowly accompliſhed*, there bee one thouſand two hundred ninetie years.

This total deſolation and deſtruction of the Temple happened under the Emperor *Julian*, the Apoſtate, in the year of our Lord, three hundred ſixtie three, or three hundred ſixtie five, according to ſom Chronologer's computation.

For, when *Julian* in deſpight of the Chriſtians had recalled the Jews, that were diſperſed to and fro, to return into

into their land, and furniſhed them with monie, handie-craftsmen, workmen, materials, and other helps, and commanded them, to build up the Temple again, and re-eſtabliſh the Levitical ſervice; And the Jews had imbraced ſuch offers of aſſiſtance, laid the foundation; and begun the building thereof: God himſelf did deſtroie their work by thunder and lightning from Heaven, with terrible earthquakes and fire-bals, and totally overthrew the foundation of the Temple; inſo. much that *Cyrillus*, then Biſhop at *Ieruſalem*, was forced to confeſs and to acknowledg, that now the words of Chriſt, which hee ſpoke of the Temple unto his diſciples, *Matthew* 24. *verſ* 2. were fulfilled: That *there ſhall not bee left one ſtone upon another, that ſhall not bee thrown down.*

Hereof may bee further read *Ammianus Marcellinus lib.* 23. *Socrates lib.* 3. *c.* 17. *Theodoretus: lib.* 3. *c.* 17. *at the end. Sozom. lib.* 5. *cap.* 21. *Tripart.*

part. lib. 6. cap. 44. and others more.

7. *The one thouſand two hundred ſixtie years muſt for the ſpace of thirtie years bee protracted, and begin later, and at leſt with the year of our Lord three hundred ninetie five, becauſ they expire together with the one thouſand two hundred ninetie years.*

Here wee muſt obſerv and look whether the Characters and Tokens, which are ſet upon the beginning of the one thouſand two hundred ſixtie years, may bee applied to the three hundred ninetie fifth year.

Wee have three ſeveral Characters.

1. The Diviſion of the Romane Empire into two parts. *Revel.* chapter 12. verſ 14.

2. The beginning of the treading under foot of the holie Citie. Chap. 11. verſ 2.

3. The riſing of the Beaſt out of the Sea. chapter 13. verſ 2.

The firſt Character is deſcribed in the *Revel.* 12. verſ 14. in theſe words: And

to the woman were given two wings of a great eagle, that ſhee might flee into the wilderneſs, into her place, where ſhee is nouriſhed.

By the great *Eagle* is underſtood the Romane Empire; by the *two Wings* is meant the diviſion of the ſame into two parts. *Conſtantine* the great, though hee removed the Imperial Seat from *Rome* to *Byzance*, or *Conſtantinople*; yet hee reteined to himſelf the Government over the whole Empire, during his life; after his death, it was divided among his three Sons, into three parts. But this Diviſion did not laſt long, but did ſoon determine, for *Conſtantius* did reign after his Brother's death over the whole Romane Empire himſelf alone, as alſo after him *Iulian*, and other Emperors following.

But after the death of *Theodoſe* the Great, who died the 17. of *Ianuarii* 395, the Romane Empire was divided between his two ſons, *Arcadius* and and *Honorius*, ſo that *Arcadius* reigned in

in the East, and *Honorius* in the West. And thus this Character may bee well applied to the three hundred ninetie fifth year.

1. Becauſ of the diviſion of the Romane Empire into two parts, whereby the wings of the Eagle are ſpread.

2. Becauſ the Barbarous Nations did invade, and over-run the Romane Empire on all ſides in the verie ſame year, whereby the holie Citie was horribly trodden under foot, and the Woman put to flight in the wilderneſs.

The ſecond Character is expreſſed in the *Revelations* 11. verſ 2. in theſe words: *It is given unto the Gentiles that they ſhall tread the holie Citie under foot.*

By the Converſion of *Conſtantine* the Great, was the Child, which the Woman (the chriſtian Church) had brought forth, eſtabliſhed upon the ſeat of God, and by that means the Chriſtian Emperors came to the Government, and the Heatheniſh ſervice of

the Dragon got thereby a huge great downfal.

But in the daies of *Theodosius* the Great, the great Dragon in the Romane Empire was quite overthrown, and cast to the ground. At that time the Church of God did triumph, and was gloriously built and propagated. But after *Theodosius* in the year of our Lord three hundred ninetie five in *Ianuarie*, was dead, and his two sons *Arcadius* and *Honorius* had entred into the Government, *the treading under foot of the holie Citie* did *soon* begin; when the *Goths*, *Huns*, *Alans*, with other barbarous Nations, under the Command of their King *Alaricus*, invaded first the Oriental, other made an irruption into the Occidental Empire, and took the Citie of *Rome* in the year four hundred ten.

Now by these desolations how the Christian Churches were destroied, the Countries spoiled, the Christians persecuted and reduced to a most pitiful

ful condition may bee gathered from the lamentation of the old Father *Ierome*; whereof you may read in his *first Tom. the Epiſt.* 3d *pag.* 18. *and Epiſt.* 11. *pag.* 44. Likewiſe *Auguſtine* in his books of the Citie of God, doth give a further information hereof, and eſpecially *Ludovicus Vives* in his Preface upon the ſame.

3. *The third Character is ſet down in the Revelation chap.* 13. *verſ* 2. *in theſe words*; *And a beaſt roſe up out of the Sea, having ſeaven heads, and ten horns, and upon his horns, ten Crowns.*

The Old Heatheniſh Empire is compared to the red Dragon which hath ſeven heads, (ſeven Mountains in the Citie of *Rome*) and ten horns (Provinces) and upon his heads (in the Citie of *Rome*) ſeven Crowns (ſeven ſorts of Government) namely: *Reges, Conſules, Dictatores, Decemviros, Tribunos militum, Cæſares.* 10. *Reges.*

Here the new Romane Empire under the Chriſtian Emperours, and Kings is

brought in, which hath not ſeven Crowns upon the ſeven heads (upon the Mountains in the Citie of *Rome*,) but hath ten Crowns upon the ten horns; that is in the Kingdoms, into which the Romane Empire is divided.

But wee muſt not ſeek the beginning of this beaſt in the time, when it had already fully his horns (Kingdoms) but but *when it roſe up out of the Sea*; that is, when it invaded the Romane Empire by force of Arms, and made ſuch a progreſs in it, that it ſubdued the Citie of *Rome*.

And although the Barbarous Septentrional Nations have manie times invaded the Romane Empire with great power, yet they could never ſo far prevail, that they could take *Rome*. *Alaricus* was the firſt, who, as was mentioned already in the ſecond Character, in the year of our Lord three hundred ninetie five, made an irruption into the Romane Empire, with two hundred thouſand *Goths*, *Huns*, *Alans*, prevailed

vailed againſt the *Romans*, and at length took *Rome* in the year four hundred ten. About the ſame time ſom other Nations invaded the Romane Empire, which they tore into ſo manie pieces, that in the year of our Lord four hundred fiftie five, and alſo ſixtie years after the firſt Invaſion *ten Kings*, each by himſelf, reigned in the Romane Empire.

Wherefore the beginning of *the Beaſt with ten horns*, or the riſing of the ſame out of the Sea, is referred to that year, when *Alaricus* with his Nations invaded the Roman Empire, namely to the three hundred ninetie fifth year ſince the birth of Chriſt.

Wee ſee alſo, that all the three Characters are incident into the three hundred ninetie fifth year, as,

1. The ſpreading of the two wings of the great Eagle, by the diviſion of the Romane Empire into two parts, whereby the Woman, (the Chriſtian Church) doth flee into the wilderneſs.

2. The rising of the Beast with ten horns out of the Sea, by the Invasion of *Alaricus* with his Nations.

3. The beginning of treading under foot the holie Citie, the Christian Church.

The Historians also make a singular observation of that time, which followed the death of *Theodosius* the Great, and refer unto the changes of the Roman Empire.

Carion in his Treatise of the four Monarchies, printed in the year one thousand five hundred thirtie one, doth prefix before the description of *Arcadius* and *Honorius* this *title:* the *Destruction of the fourth Monarchie. Philippus Peucerus* writeth in his reviewed Chronicles of *Carion* under *Theodosius*, p. 302. *Theodosius* hath been the last Emperor, who possessed and maintained the whole Romane Empire, both in the East and West. For immediately after his death, under the reign of his son

Honorius,

Honorius, the *Franconians* entred into *France*, took the same, and their Duke *Warmundus* named himself King of *France*, and reigned as King without anie hinderance. In like manner was *Rome* taken of *Alaricus* King of the *Goths*.

And pag. 306. After him (*Theodosius* the great) was the Empire pitifully torn and divided by the *Goths* and *Vandals* into *Hungarie*, *Italie* and *Spain*, but *France* was possessed partly by the *Franconians*, partly by the *Burgundians*.

Under *Honorius* pag. 313. The beginning of the Kingdom of *France* is derived from the taking of the Citie of *Trier*, in the year of our Lord four hundred three. This hath been the beginning, and occasion of the division of the Romane Empire towards *France*.

The second breach or diminution, of the Romane Empire, from the *Hungarians* towards *Italie*, happened by the *Goths*.

And hereunto agreeth *Munsterus* in

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in his Cosmographie, printed in the year one thousand six hundred fourteen, pag. 381. and of the Edition of one thousand six hundred twentie eight, pag. 356. *sub quæstione*, How and when the Citie of *Rome* was taken again? where hee writeth thus: When the *Goths* had rebelled against the Romane Empire, and set up *Alaricus* for their King; they subdued and reduced not onely the Provinces of *Thracia* and *Anglia*, under their power, and plucked two strong Feathers out of the High-flying Eagle's wings; but attempted also to cut off his head quite.

Daniel Pareus writeth thus in *Medulla Hist. Eccles. universalis, pag.* 195. *Fuit mors Theodosii verè fatalis ad ruinam & interitum Imperii Occidentalis, ut secum abstulisse pacem Ecclesiæ & Reip. penè omnem videatur.*

Seeing now the Characters of the beginning of the Apocalyptical one thousand two hundred sixtie years, are applied to the three hundred ninetie fifth year, since

ſince the birth of Chriſt: As alſo the Character of the beginning of the one thouſand two hundred ninetie years of *Daniel*, applied unto the three hundred ſixtie fifth year; And the difference of thirtie years betwixt the one thouſand two hundred ſixtie, and one thouſand two hundred ninetie years are punctually found out; And contrariwiſe, it doth not appear by the hiſtories, where ſuch two times may bee found, which have thirtie years with ſuch accidents following one to another, whereunto the aforeſaid Characters can bee more ſuitably applied; Wee have reaſon to ſtand firm to this opinion, ſo long as wee are not convinced of a better, and conclude

That the one thouſand two hundred ninetie years of the Prophet Daniel, 12. *verſ* 11. *begun with the laſt abominable deſolation of the Temple at Ieruſalem, in the year of our Lord three hundred ſixtie fifth, and the Apocalyptical one thouſand two hundred*

hundred ſixtie years, with the Invaſion of the Roman Empire by the Goths, *in the year three hundred ninteie five, and that both together do exſpire with the one thouſand ſix hundred fiftie fifth year, which is now ſhortly at hand.*

2. *With the one thouſand ſix hundred fiftie fifth year, ſince the birth of Chriſt, do exſpire the ſix thouſand years ſince the Creation of the world.*

The Chronologer's ſupputation in general is this, that this preſent one thouſand ſix hundred fiftieth year, ſince the birth of Chriſt, is the five thouſand five hundred ninetie ninth year ſince the Creation of the world. But if wee do well conſider the Chronological numbers expreſſed in the Sctipture, it will evidently appear, that in this preſent one thouſand ſix hundred fiftieth year of our Lord, the five thouſand nine hundred ninetie fifth year ſince the Creation of the world, doth exſpire, and the ſix thouſand year of the world will end with the one thouſand ſix hundred

dred fiftie fifth year of our Lord.

According to the vulgar Supputation of years, the one thouſand ſix hundred fiftie fifth year of our Lord will bee the five thouſand ſix hundred fourth year ſince the Creätion of the world.

Unto theſe add the years, which either by the Chronologers have been omitted, or made too few, and left out.

1. *One year*, whileſt the Flood laſted. *Geneſ. c.* 7. *verſ* 11. and *chapter* 8. *verſ.* 14. after the ſupputation of *Funccius*, *Reuſnerus*, *Partiltius*, and others.

2. *Sixtie years* until the birth of *Abraham*; who was not born in the ſeventieth, but in the one hundred thirtieth year of *Terah*. For *Terah died in Haran*, Gen. 11. verſ 32. when hee was old *two hundred five years*.

Immediately after the death of *Terah Abraham* departed out of *Haran*, *Gen.* 12. *verſ.* 4. *Acts* 7. 4. beeing old ſeventie five years.

From thence it doth follow, that *Abraham was born*, when *Terah* was old

old one hundred thirtie years.

3. *Two hundred fifteen years of the ſojourning of the Children of Iſrael in Egypt.*

In *Exodus* 12. verſ 40, 41. wee read theſe words: *The ſojourning of the Children of Iſrael who dwelt in Egypt, was four hundred and thirtie years.* Which the *æra vulgaris*, or the common ſupputation doth derive from the time of *Abraham's* calling, when hee was ſeventie five years old, *Geneſ.* 12. verſ 4. in this manner as followeth.

Until the birth of *Iſaac Gen.* 21. verſ 5. twentie five years.

Until the birth of *Iacob*, *Gen.* 35. verſ 26. ſixtie years.

Iacob was old when hee went into *Egypt*, *Gen.* 47. verſ 9. one hundred thirtie years.

Which make up two hundred fifteen years.

The

The Children of Iſraël dwelt in Egypt two hundred fifteen years.

Which is againſt the clear text, which doth not ſpeak of the times of the Fathers, but of the children of Iſrael; not of the pilgrimage, but of the ſojourning and bondage, not without and in *Egypt*, but onely in *Egypt*.

Abraham indeed went down into *Egypt*, *Gen.* 12. verſ 10. but ſojourned there not long, and was not in anie bondage: *Iſaac* came not at all into *Egypt* beeing forbidden. *Gen.* 29. verſ 2.

Jacob was one hundred thirtie years old before wee went down into *Egypt*.

So that the four hundred thirtie years, *of the ſojourning of the Children of Iſrael who dwelt in Egypt*, Exod. 12. verſ. 40. and when the *ſeed of Abraham was a ſtranger in a Land that was not their's, and ſerved them, and was afflicted there*, Geneſis 15. verſ. 13. are to begin their ſupputation, from the one hundred thirtieth year of *Jacob*, and his entrance

trance into *Egypt*, unto which muſt bee added here two hundred fifteen years.

4. *One hundred years from going forth out of Egypt, until the building of the Temple of* Solomon.

Æra vulgaris doth reckon in this period of time four hundred eightie years, as they are plainly ſet down, 1 *Kings* 6. verſ 1. But by the book of *Iudges*, and other places of the Scripture, it doth appear that they were five hundred eightie years. As:

Fortie years in the Wilderneſs. *Deut.* 1. verſ 3. *Acts* 13. 18.

Seven years of *Ioſhua* in the taking of poſſeſſion, and diviſion of the Land of *Canaan*. *Ioſhua* 14. verſ 10.

Four hundred fiftie years until *Samuel*. *Acts* 13. verſ 2.

As namely,

Eight under King *Chuſhan Riſhatha-im*. *Iudges* 3. verſ 8.

Fortie under *Othniel*. verſ 11.

Eighteen under *Eglon*. verſ 14.

Eightie

Eightie under *Ehud*. verſ 30.
Twentie under *Iabin*. chap. 4. verſ 3.
Fortie under *Deborah and Barak*. Chapter 5. verſ 31.
Seven under the *Midianites*. chap: 6. verſ 1.
Fortie under *Gideon*. chap. 8. verſ 28.
Three under *Abimeleck* the Tyrant. chap. 9. verſ 22.
Twentie three under *Tola*. chap. 2. verſ 3.
Twentie two under *Iair*. verſ 3.

Sa. Three hundred one, as *Iephthah* ſaith. Three hundred, chap. 11. verſ 26.
Eighteen under the *Philiſtines*. ch. 10. verſ 8.
Six under *Iephthah*. chap. 12. v. 7.
Seven under *Ibzan*. verſ 10.
Ten under *Elon*. verſ 11.
Eight under *Abdon*. verſ 14.
Fortie under the *Philiſtines*, chap. 13. verſ 1.
Twentie under *Sampſon*. c. 16. v. 31.

Fortie under *Eli.* 1 *Sam.* chap. 4. verſ 18.

Sa. Four hundred fiftie, as above, *Acts* Chap. 13. verſ 20.
Fortie years under *Samuel* and *Saul.* *Acts* 13. verſ 21.
Fortie under *David.* firſt of *Kings*, chap. 2. verſ 11.
Three under *Solomon*, firſt of *Kings*, chap. 6. verſ 1.

Sa. Five hundred eightie years from the going out of *Egypt* until the building of the Temple of *Solomon.*

Here do concur two Characters, as in the three hundred years, whereof *Iephthah* ſpeaketh, *Iudges* 11. verſ 26.

Four hundred fiftie years of the *Iudges* until the Prophet *Samuel*, whereof St *Paul.* *Acts* 13. verſ 2.

Which in the vulgar ſupputation, whereby are numbred but four hundred eightie years, are not found.

5. *Eleven*

5. *Eleven years of Ezekiah the laſt King of Iudah.*

In the vulgar ſupputation indeed are reckoned up from the building of the Temple, until the deſtruction of of the ſame, four hundred ſeventeen years; But there muſt bee eleven years taken off again, in reſpect the beginning of the Captivitie of *Babylon* is counted the eleventh year of *Iechoniah*, that was King immediately before, inſtead it ſhould bee upon good ground, referred to the eleventh year of *Ezekiah*, at which time the Temple was deſtroied; As you may read hereof *Michaël Meſtlinum quæſt. 7. Chronolog. pag. 67. & ſqq. Etiam Reuſnerum de ſupput. annorum mundi, pag. 28. & Iohannem Piſcatorem in ſuo Chronol. Iudice pag. 15.* with ſom others more.

6. Seven years in the times of the *Kings* of *Perſia*, as of *Cyrus* ſix years, and of *Xerxes* the ſecond one year.

2. Whereof *Meſtlinus Quæſt. Chronol. pag. 35. 38.*

7. Two years, which *Scaliger*, *Calvisius*, and *Helvicus* do refer to the supputation of years since the birth of Christ.

Now these mentioned years, which together amount to three hundred ninetie six years, beeing added to the five thousand six hundred four years, since the Creation of the world, according to the supputation of one thousand six hundred fiftie five years of our Lord; it will bee manifest that the six thousand years since the Creation of the world, do exspire with the one thousand six hundred fiftie fifth year, since the Birth of Christ.

3. *In the one thousand six hundred fiftie fifth year since the Birth of Christ, doth also exspire the period and time, from the beginning of the world until the Flood.*

The Flood came, when the one thousand six hundred fiftie sixth year from the *Creation* of the world was exspired.

The end of the *one thousand six hundred fiftie sixth year* since the birth of *Christ*, is, according to the vulgar supputation,

incident

incident into the end of one thouſand ſix hundred fiftie fourth, or begining of one thouſand ſix hundred fiftie fifth year.

Now the conjectures of ſom famous learned men have been theſe; that at the end of theſe years, great revolutions and changes may bee looked for; as eſpecially do mention hereof.

Leonard Krentheim in ſuis conject. p. 53.

Euchſtadius in diſcurſu de conjunct. M. pag. *H.* 3.

Wenceſlaus Budowez in circulo Horol. &c. pag. 15.

Paulus Crellius in Prompt. Biblico, under the word *Burſe*, or title of repentance, pag. 119.

Seeing the myſtical numbers, which are expreſſed in the Prophet *Daniel*, and in the *Revelation* of St *John*: the ſix thouſand years, ſince the Creation of the world, and alſo the period ſince the beginning of the world until the Flood do meet *with the ending of* the one thouſand ſix hundred fiftie fifth year of our Lord, which draweth neer:

It is very likelie that for certain, ſom great things are at the door, and that wee may look for fearful and terrible revolutions.

For now it is the time, wherein the Son of God doth call upon us, *Watch, praie, look up, and lift up your heads; becauſ your redemption is at hand.* But the reſult of it, is this, which hee declareth, *Luke* 18. verſ 8. *When the Son of man cometh, ſhall hee finde faith on the earth?* namely, *that Faith* which the widow had and uſed againſt the *unjuſt Iudg*; by her importunitie, praiers, and ſupplications, until ſhee was *avenged of her adverſaries.* Surely this faith is not found among them that dwell on the earth. The poor *Woman* put to flight, *and wandring in the Wilderneſs*, Revel. 12. verſ 14. onely maketh uſe of this weapon againſt her Adverſarie, and continueth in the ſame with crying, without intermiſſion to God the righteous Judg. And *ſhall hee* not avenge her? *Shall hee* not avenge his

his own elect, which crie daie and night unto him, though hee bear long with them? I tell you that hee will avenge them ſpeedily. But thoſe that live *in ſecuritie*, and perſiſt in their malice, and wickedneſs when they ſhall ſaie: *Peace and ſafetie; then ſudden deſtruction ſhall com upon them, as travail upon a woman with child, and they ſhall not eſcape.* 1 Theſ. 5. verſ 2, 3.

For the daie of the Lord ſhall com as a thief in the night.

Wherefore watch and praie.

Apocalypſis Reſerata:

OR, THE REVELATION OF St IOHN OPENED:

Wherein the diſtribution of the times of the *New Teſtament* being made

Into { *The Kingdom of the Dragon,*
The Lieutenantſhip of Antichriſt,
The quiet ſtate of the Church in the Kingdom of Chriſt,

By the EXPOSITION of the XI, and XVI, Chapters, is ſhewed

What in theſe our preſent times

1. Hitherto hath been fulfilled,
2. At this preſent is effectually brought to paſs,
3. And henceforth is to bee exſpected in the years neer at hand.

REVEL. Chap. 22. v. 12.

Behold I com quickly, and my reward is with mee, to give everie man according as his work ſhall bee.

LONDON, Printed in the year 1650.

THE REVELATION OF St JOHN

DEscribeth the State of the Christian Church in the New Testament, and also the things which shall com to pass in the Romane Empire, or in the fourth Monarchie, under which the Church of God doth subsist.

This description comprehendeth three periods, or three sorts of times.

The first Period containeth Regnum Draconis Ethnicum, *the time of the Dragon, until the three hundred nintie fifth year of our Lord.*

This is the time, in which the seven Crowns

Crowns ſtood upon the ſeven heads of the Dragon: *Revelations* 12. verſ 3. and the Dragon himſelf under the Heatheniſh Emperors was publickly adored and worſhipped; but the Chriſtians perſecuted, baniſhed, and put to death; till at laſt *Conſtantine* the Great came to the Imperial ſeat, whereby the reign of the Dragon came to an end, the Dragon was caſt out of the Church, Heaven, the Church prevailed, and triumphed, until the death of the Emperor *Theodoſius*, at which time the Devil left his ſhape of a Dragon, and reſigned his Hoſt, his reſidence and ſeat, with his great autoritie unto the Beaſt with ten horns, when it roſe up out of the ſea. *Revel.* 13. verſ 2.

The ſecond Period comprehendeth vicariatum Draconis Antichriſtianum: *or the time from the three hundred ninetie fifth, until the one thouſand ſix hundred fiftie fifth year of our Lord, in which the Pope at* Rome, *as the Antichriſt, and inſtalled Lievtenant of the Dragon, blaſphemeth*

eth God, and his name, and perſecuteth his Saints for the ſpace of one thouſand two hundred ſixtie years. Revel. 13. verſ 2. when the Dragon was overcom, and caſt out of the Church-Heaven; hee did *caſt out of his mouth water, as a flood after the woman,* Revel. 12. verſ 15. that is, hee ſtirred up the Septentrional Nations, to invade the Romane Empire; intending thereby to root out and deſtroie the Church; But the Earth ſwallowed up the flood; in regard theſe Nations imbraced the Chriſtian Faith, remained in the Romane Empire, and erected ſeveral Kingdoms in it.

Seeing then the Dragon ſaw, that hee could not maintain the Heatheniſm, wherein hee openly was worſhipped and ſerved, hee reſigneth to the Beaſt, (which riſeth up out of the ſea, *Revelations* 13. verſ 1. and is ridden and governed by the great Whore of *Babylon*, 17. verſ 3. *&c.*) that is, to the Antichriſt, who in the time of theſe

these wars doth creep out in the Romane Empire, his power and his seat, and great autoritie, chapter 13. vers 2. and so make's him his Vicar and Lievtenant, by giving over to him his seat and residence, the Citie of Rome, and the whole Romane Empire. Whence it came to pass that about this time the Bishops of *Rome* begun to oppose the marriage of Priests, and to seek to have the Primacie and preeminencie both in Church and State.

The Dragon doth resigne to his Lievtenant τὴν δύναμιν αὐτῦ his whole Host, (for in this sens the LXX Interpreters do use this word δύναμιν as *Exodus* 14. vers 14. and 15. vers 4. and in other places, as *Matthew* 24. vers 29, 30. *&c.*) The host of the Dragon are his Angels or Devils, and the Idols, in which the Dragon and the Devils are worshipped and served by the Heathen.

These (*viz.* Idols) the Antichristian Popedome hath received and worshipped,

worſhipped, under *the name and ſhape of Saints, the Dragon, and his Vicegerent*; as hereof the text in the words following, verſ 3. and 4. doth ſpeak: *The whole Earth did wonder at the Beaſt, and they worſhipped the Dragon, which gave power unto the Beaſt, and they worſhipped the Beaſt, &c.*

The Dragon doth give alſo unto him great Autoritie, and make's him a Head over great Countries; whereof *David* did propheſie in the *Pſal.* 110. verſ 6. The time of this Lievtenantſhip ſhall continue fortie two moneths, that is, one thouſand two hundred ſixtie years, ſince then it did begin in the three hundred ninetie fifth year of our Lord, therefore it doth end in the one thouſand ſix hundred fiftie fifth year, ſhortly to com.

Upon this followeth the third Period, which bringeth Statum Eccleſiæ tranquillum; *the true peace and quiet condition of the Church here on earth.*

Seeing at the ſound of the trumpet of

of the ſeventh Angel, the *ſeventh plague*, or the *third woe* doth com upon the Romane Empire, and at the ſame time the *ſeventh Vial* of God's wrath is poured out, where-with the Enemies of the Church are wholly cut off and deſtroied, yea, even the Devil himſelf ſhut up in the bottomleſs pit, *Revel.* 20. verſ 1, 2, 3. therefore now nothing but a true and conſtant peace can enſue.

Whence it is that the Church of God rejoiceth with a great voice, *Revel.* 11. verſ 15. ſaying: *The Kingdoms of this world are becom the Kingdoms of our Lord, and of his Church, and hee ſhall reign for ever and ever.* And in the v. 17. Shee *giveth alſo thanks to the Lord God Almightie, becauſ hee hath taken to himſelf his great power, and reigneth.*

Unto theſe three times, all the three parts of the Revelation of St Iohn are direited.

For the Son of God deſcribeth in this Revelation the ſtate of the Chriſtian

ſtian Church, and the things befalling to the Romane Empire, in a threefold manner; as,

1. By ſeven Epiſtles, chap. 2. and 3.
2. By a book ſealed. chap. 4, 5, 6, 7.
3. By a little book open. chap. 10.

And following.

Hee doth appear alſo to *John* everie time in an other ſhape. As

1. In the likeneſs of a ſon of man, chapter 1. who ſuffereth in the firſt period.

2. As a *Beaſt* in the ſhape of a *Lamb, having ſeven horns and ſeven eies*, ch. 5. which doth fight in the ſecond period.

3. As a *mightie ſtrong Angel clothed with a cloud*, chapter 10. who in the third period hath all things put under his feet, and reigneth.

1. *In the likeneſs of a Son of man in the midſt of the ſeven Candleſticks*, &c. chapter 1. verſ 12, 13, 14, 15, 16. Hee declareth the condition of the Church in general, by ſeven Epiſtles, whereof

whereof the first and second belong to the first period; the third, fourth, fifth, sixth and seventh to the second; and the promises, chap. 2. and 3. to the third.

2. *As a beast*, in the shape of a *Lamb, with seven horns, and seven eies,* hee openeth the book sealed (*the secret and hidden Decree of God,*) and intimateth thereby the things befalling to the Romane Empire, under which the Church is built up and preserved, chap. 4, 5, 6, 7, 8, 9. and distinctly how things shall bee carried.

In the Political State.

In the first Period until the three hundred ninetie fifth year of our Lord, which by opening of the first six seals is performed, chapter 6. where in the first five seals, the condition under the heathenish Emperors; but in the sixth, the fall of Heathenism under the Christian Emperors, from *Constantine* the Great until the death of *Theodosius*, who died the 17. of *Ianuarie Anno* three hundred

ninetie five, fifteen prefigured.

In the second Period from the three hundred ninetie fifth, until the one thousand six hundred fiftie fifth year of our Lord, where the seventh seal is opened, and seven Angels with seven Trumpets declare to the Romane Empire by seven judgments it's ruine, chap. 8. *which plagues have been fulfilled.*

The first: by the Invasions of barbarous Nations. *Anno* three hundred ninetie five vers 7.

The second by the destruction of the Citie of *Rome*, which first hapned by *Alaricus*. *Anno* four hundred ten, ver. 8.

The third by taking away Imperial dignitie in *Augustulus*, *Anno* four hundred seventie six, vers 10.

The fourth, by the Abolition of all eminent publick charges at *Rome*. *Anno* five hundred fiftie two, vers 12.

The fifth, by the *Saracens*, as the first wo. Chap. 9. vers 1. until the twelfth.

The sixth, by the Turks, chap. 9. vers 13. until the nineteenth, and the abominable

abominable Idolatrie, murthers, ſorceries, fornications and thefts, verſ 20, 21. of the Papiſts, as the ſecond wo.

In the third Period when the one thouſand ſix hundred fiftie fifth year doth begin, the ſeventh Angel doth ſound, and withal the ſeventh judgment is executed upon the Enemies of the Church, with the third wo, whereby the Myſterie of God is fulfilled, *Revel.* 10. verſ 7.

3. *Appeareth the Son of God to* John, *as a mightie ſtrong Angel from Heaven clothed with a cloud*, having a little book open, which *John* ſwallowed down, and thereupon propheſieth, how things ſhall come to paſs, eſpecially,

In the Eccleſiaſtical State.

In the firſt Period until the three hundred ninetie fifth year.

1. The Church is built up under great perſecution, chap. 11. verſ 1.

2. The Church is glorioufly beautified, and clothed with the Son (of

righteouſneſs) hath the Moon under her feet (deſpiſeth all worldlie and earthlie things, and reigneth over the works of darkneſs ;) and upon her head a Crown of twelv ſtars, the Apoſtles and the wholſom Doctrine of the ſame. Chap. 12. verſ 1, 2.

3 *The red Dragon*, the Devil ſtirreth up manie hereſies, perſecuteth the Church, *Conſtantine* the great cometh to the Imperial Seat, the Dragon is overcom, and Heatheniſm exſtirpated, verſ 4. and following.

In the ſecond Period from the three hundred ninetie fifth, until the one thouſand ſix hundred fiftie fift year, theſe ſeven Synchroniſms or concurrent times are deſcribed.

1. The Holie Citie is trodden under foot by the Gentiles, chap. 11. verſ 2.
2. The two Witneſſes clothed with ſackcloth, verſ third until the tenth.
3. The Woman fled into the wilderneſs

wilderneſs, and is fed there, chap. 12. verſ 6. until the fourteenth.

4. The Beaſt with ten horns blaſphemeth God, and maketh war with the Saints. chap. 13. verſ 5, 6, 7.

5. The Beaſt with two horns at the ſame time drive's a trade with his pedling wares, verſ 11. until the eighteenth.

6. The one hundred fortie four thouſand ſing a new ſong, and live without blame, chap. 14. verſ 1. until the ſixth.

7. The Whore of *Babylon*, the Popiſh Hierarchie ride's, and rule's the beaſt with ten horns, the Princes and Potentates, which adhere unto the Papacie at their own chuſing and liking, chapter 17.

Herewith God cauſeth Babylon to bee forewarned. Chap. 14. verſ 6. with following.

Declareth and denounceth unto her the punishments and plagues. Chapter 15. and 16.

And when no Reformation doth follow, hee passeth the sentence upon her, and destroieth her. Chap. 17. and 18.

Whereupon in the third Period followeth the description of the great joie and Triumph of the Church, over the total ruine and destruction of her enemies. chapter 19. and the desired tranquillitie and peace of the Christian Church.

These things wee may see and learn in general out of the Revelation of St Iohn. But seeing there bee manie particular and important things conteined therein, which do relate unto our present times, and are set down for the comfort of the Church, which is now afflicted; wee think good and expedient to make a collection of the same.

Now of these our times doth speak exactly and particularly the eleventh chapter in the Historie of the two Witnesses.

And

And the sixteenth chapter in the description of the seven vials of the wrath of God.

The eleventh chapter describeth the beginning of the third part of the Prophesie, out of the little open book, and and goe's through all the three Periods of the times of the New Testament, and becaus it is as it were an abridgment of the whole *Revelation*, and describeth the whole time of the New Testament; wee will take the whole into our thought, and consider the contents thereof.

Now it consisteth of two parts, wherein is described

1. What is declared unto St *Iohn* by word of mouth, how things shall com to pass.

1. in the first period, at the building up of the Christian Church.

2. In the second period, under the Antichristian Vicar in two Synchronisms or concurrencies of times.

Where,

1. *The Gentiles tread the holie Citie un-*

der foot, for the ſpace of fortie two moneths. verſ 2.

2. *The two Witneſſes are clothed with ſackcloth, one thouſand two hundred ſixtie daies,* verſ 3. And following.

2. What in the beginning of the third Period is repreſented to *Iohn* by a ſudden change in a viſion.

In the firſt period under the Empire of the Dragon, the Son of God cauſeth his Temple and Church to bee built up. The place of the Sacrifices to bee meaſured, and doth faithfully protect his perſecuted Chriſtians.

For thus writeth *Iohn.*

Verſ 1. *And there was given mee a reed like unto a rod, and the Angel ſtood ſaying: Riſe and meaſure the Temple of God, and the Altar, and them that worſhip therein.*

Now ſeeing the building and gathering of the Chriſtian Church is here commended to *Iohn*, under the meaſuring of the *Iewiſh* Temple at *Ieruſalem*; therefore wee muſt conſider the con-

condition and form of the Temple, that wee may attain unto the true proper meaning of this text.

1. *The Temple* ſtood in the Citie of *Ieruſalem* upon the Mountain *Moria*, *the length thereof was threeſcore Cubits, the breadth twentie cubits, and the height an hundred and twentie cubits.* 2 Chronic. 3. verſ 3. and 4. *Ioſep. antiq. lib.* 8. *cap.* 3.

It was divided into two parts.

1. *The hinder part* towards the Weſt was twentie cubits long, and twentie cubits broad; and called *Sanctum Sanctorum*, *the moſt holie place*, into which the High-Prieſt alone entred but once a year in his High-Prieſts attire, firſt of *Kings* 6. verſ 16. and 8. verſ 6. 2 *Chron.* 5. verſ 7.

2. *The Forepart* towards the Eaſt was fortie cubits long, and twentie cubits broad, and was called *Sanctum*, *the holie place* into which onely the Prieſts entred. 1. *Reg.* 6. verſ 17. 2 *Chron.* 5 v. 11. and this is called here in the text, *The Temple of God.* (*Nota*

(*Nota. Numerus cubicus dimensionum Templi Judaici exhibet Templi Mystici numerum Novi Testamenti.* 144000.

Longitudo. 60. *cubitorum.*
Latitudo. 20.

facit 1200.
Altitudo. 120.

facit 144000. *numerum signatorum.cap.*7.*&* 14.)

2. Before this houſ and Temple of God, were two Courts; whereof you may read in the ſecond of *Kings* 21. verſ 5. 2 *Chron.* 4. verſ 9.

1. *The Inner Court,* firſt of *Kings* 6. verſ 36. which was called the Court of the Prieſts. 2 *Chron.* 4. verſ 6. into which none was permitted to enter, but the *Cohanim* and Prieſts, according to the appointed order, there they ſerved God with ſacrifices and praiers.

In the middle of this Inner Court ſtood the Altar for the Burnt-Offerings,

ings, which was twentie cubits long and broad; and ten cubits high.

This whole place of the Inner Court is called here *Thysiasterium.*

2. *Without this was the great Court.* 2 *Chron.* 4. verſ 9. *Ioſephus. lib.* 8. *c.* 3. compaſſed with a wall of white Marble; *The Outward Court*, *Ezekiel* 40. verſ 17. called the Court (in the Temple) of the people, or of the Iſraëlites.

This place did contein in it's circumference four furlongs, and none durſt enter into it, but the *Iſraëlites*, which were purified according to the Law. The unclean Jews, and Gentiles durſt not com into it. It is called in the Greek text, αὐλὴ ἡ ἔξωθεν, the Outward Court.

3. About this Court *Herod* cauſſed yet another great place to bee incloſed with a wall, for the Gentiles and unclean, which was called the Court of the Gentiles; whereof here no mention is made.

By this Iewiſh Temple doth the Angel repreſent

repreſent unto John *the condition of the Church, and Congregation of God in the New Teſtament, giving him a reed, and commandeh him to meaſure.*

By the meaſuring is ſignified the building and propagating of the Church. (*Ezech.* 40. and following, *Zach.* 2. verſ 1, 2. *Revelations* 22.) God's Fatherlie providence, and faithful care; and how exactly and narrowly hee doth obſerv the actions and ſufferings of his believing people.

Iohn ſhould meaſure

1. *The Temple of God*; that is, the Chriſtian Congregation, the true, inviſible, hidden Church, which God will build up in the hearts of Believers. 1 *Cor.* 3. verſ 16, 17. and 16. verſ 9. 2 *Cor.* 6. verſ 16. 1 *Peter* 2. 5. *Epheſ.* 3. 17. *Iohn* 14. verſ 23.

2. *The Altar* θυσιαστήριον the place, where the Sacrifices were offered, the place of oblations, which was the inner Court, where the Altar of burnt-offerings ſtood, where the Prieſts did ſacrifice,

ſacrifice, and performed their ſervice, and praiers, That is:

Becauſ the Chriſtian Church will bee expoſed to afflictions, and perſecutions, and is to ſuffer manie grievous torments and tribulations, in regard the true Profeſſors and ſervants of God, *ſhall bee delivered up and killed like ſheep appointed for the ſlaughter*, therefore hee cauſeth the ſufferings, and miſeries which they ſhould undergo, to bee meaſured out unto them, whereby hee ſetteth certain bounds to the Tyrants, beyond which they cannot go; and when they are com ſo far, then muſt vengeance overtake them. Hence it is, that the ſacrificed ſouls of the Martyrs, who were ſlain for the word of God, and lie *under the altar, (as ſlaughtered ſacrifices) crie with a loud voice to the Lord, holie and true, for vengeance.* Revel. 6. verſ 9, 10.

3. *And them that worſhip therein. Them therein*, not in the Altar, but in the

the inner Court, in the Court of the Prieſts; as Kings and Prieſts, *Revel.* 1. verſ 9. and 5. verſ 10. as the *Roial Prieſthood*, 1 Petr. 2. 9. *in the beauties of his holineſs*, Pſal. 110. pure and undefiled.

worſhip, ſerv God, with perſeverance until the end, and ſtick cloſe to him, in all ſorts of perſecutions, even to the yielding up, and ſacrificing of their bodies and lives.

Now followeth the Deſcription of the condition of the Church in the ſecond Period, in the time of Poperie from the three hundred ninetie fifth untill the one thouſand ſix hundred fiftie fifth year, in two Synchroniſms, or concurrences of times.

1. *The firſt of the treading under foot the holie Citie*, verſ 2.

But the Court, which is without the Temple, leav out, and meaſure it not, for it is given unto the Gentiles.

Καὶ τὴν αὐλὴν τὴν ἔξωθεν, wee read in the old greek verſions: which doth agree with

with the above-mentioned deſcription of the Courts of the Temple. For the Inner Court is in the firſt verſ intimated by the word *Thyſiaſterium.*

But by the *Outward* Court, *here is underſtood the Outward worſhip, or ſervice of God*, which conſiſteth but in the Outward appearance and Ceremonies, whereof God will take no notice, and therefore rejecteth it.

Leav it out, and meaſure it not ſaith the Angel.

For it given unto the Gentiles, and the holie Citie they ſhall tread under foot.

Here wee muſt reflect and look,

Firſt, *upon the invaſion of the Heatheniſh Barbarous Nations.* For from the three hundred twelfth year of our Lord; when *Conſtantine* the great was converted unto the Chriſtian Faith, until the three hundred ninetie fifth year; when *Theodoſius* the great died, the Church of God did triumph over the Gentiles, and deſtroied the worſhip

worſhip of the Dragon, and their idolatrous Temples. But immediately after the death of *Theodoſius* the Great, the *Goths*, *Huns*, *Alans*, with other Barbarous Nations, invaded the Romane Empire, ruined and deſtroied the ſame on all ſides, whereby the Church, as the holie Citie begun to bee troden under foot, and the Antichriſt had an occaſion given to break forth, and ſhew himſelf. *vid. Hieron. Epiſt. 3. & 11.*

2. *Upon the Heatheniſh Idolatrie*, which in Poperie hath been brought in again. The Heathen worſhipped *Saturn*, *Jupiter*, *Mars*, *Apollo*, *Hercules*, *Juno*, *Venus*, *&c.* In the Popiſh Religion, *Marie*, *Peter*, *Paul*, *George*, *&c.* are ſet up inſtead of thoſe, and called upon in time of diſtreſs, ſo that there is but little difference between them.

3. *Upon the horrible Sodomie, and other abominable ſins*, which in time paſt have been committed by the Heathen, and

and then afterwards practiſed, and in publick books defended, and are as yet commended, and permitted in the Popiſh Church by the Clergie and others, without anie ſhame, or reſtraint.

This *treading under foot ſhall continue fortie two moneths*, that is, one thouſand two hundred ſixtie years, as doth appear *in clavi Apocalypt.*

2. *The ſecond* Synchroniſmus, *or concurrencie of times, of the two Witneſſes clothed with ſackcloth*, &c. while's the Holie Citie is troden under foot, God will not forget his own people, but will faithfully care for them, wherefore hee ſaith:

V. 3. *And I will give power unto my two Witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore daies, clothed with ſackcloth.*

By the two Witneſſes are underſtood faithful Teachers, and Governors of the Church, both Eccleſiaſtical and Political. To ſuch hee will give, that

they may edifie, and propagate the Church of God, and preserv the same against all Heresies, and hostile attempts. *The number of the witnesses is small, beeing but two of them*; which is the least number, yet sufficient for the testimonie of the truth. *For at the mouth of two or three witnesses shall the matter bee established.* Deuter. 19. vers 15. Matth. 18. vers 16. John 8. vers 17. 2 Cor. 13. vers 15.

The Angel saith, Unto my two Witnesses: whereby it doth appear, that hee that speaketh here unto *Iohn*, is the Son of God himself.

They shall propheſie clothed with sackcloth.

The whore of *Babylon* is *araied in purple, and scarlet color, and decked with gold, and precious stones and pearls*, Revelations 17. vers 4. But the witnesses of Christ are clothed with sackcloth; that is, their cloths are but poor and despicable, as those were of the Prophets of God in times of old, who

who wore alſo ſackcloth, *Iſaiah* 20. v. 2. a rough garment, *Zechar.* 13. verſ 4. Elijah *was girt with a girdle of leather*, 2 Kings 1. verſ 8. preaching repentance, and the ſuffering of the Croſs, and perſecutions, and were expoſed to all manner of tribulations aud perſecutions.

A thouſand two hundred and threeſcore daies; that is, *as manie years* from the three hundred ninetie fifth year of our Lord, until the one thouſand ſix hundred fiftie fifth year, as it doth appear in *Clavi Apocalypt:*

Verſ 4. *Theſe are the two Olive-trees, and the two Candleſticks ſtanding before the God of the earth.*

Thus are the High-Prieſt *Ioſhua* and the Prince *Zerubbabel* deſcribed, *Zach.* 4. verſ 14.

Verſ 5. *And if anie man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if anie man will hurt them, hee muſt in this manner bee killed.*

This is taken out of the hiſtorie of the Prophet *Elijah*, when at his requeſt *fire came down from Heaven and conſumed the Captain, with his fiftie men.* 2 King. 1. verſ 10. 12.

Which likewiſe the Diſciples of Chriſt would have don, when the *Samaritans* would not receiv Chriſt and them, *Luke* 9. verſ 54.

Verſ 6. *Theſe have power to ſhut Heaven, that it rain not in the daies of their Propheſie*, which is alſo taken out of the hiſtorie of *Elijah*, 1 *Kings* 17.

V. 1. *And have power over the waters, to turn them to blood, and to ſmite the earth with all plagues as often as they will*, which is out of *Moſes's* and *Aaron's* expedition in *Egypt*, applied and referred hereto, whereof wee read in *Exodus* 7. verſ 20. and in the 8, 9, 10, 11, 12. chapters.

By this deſcription of the two Witneſſes, God doth declare that, what mercies in times of old hee hath ſhewed unto his people, the Children of *Iſraël*,

Iſraël, the ſame hee will alſo ſhew in the *New Teſtament* unto them that believ.

Hee will give them *Ioſhuas* and *Zerubbabels*; faithful Teachers, and religious Rulers, and Governors, who ſhall fit and edifie them unto the Temple of God, and as Candleſticks give light unto them with their pure doctrine, and as Olive-trees aſſiſt them with powerful conſolation.

Hee will give them zealous *Elijahs*, and *Eliſhahs*, who ſhall fight againſt the whore *Jezabel*, the Prieſts of *Baal*, and other perſecutors.

Hee will alſo at length ſend them his *Moſes's* and *Aarons*, who ſhall deliver them, and bring them forth out of the Antichriſtian bondage.

Verſ 7. *And when they have or ſhall have finiſhed their Teſtimonie:* cùm finierint vel peregerint.

Thus the verſions do render it, either in the perfect, or future perfect tenſ, whereby the Teachers and Expoſitors have been miſtaken, to think that this

laſt war ſhould not begin till then; when the determined one thouſand two hundred ſixtie years of the two Witneſſes ſhould bee exſpired.

But becauſ by this means the two Witneſſes ſhould remain in ſackcloth, and the *Woman* in the wilderneſs, beyond the time appointed, and alſo the fourth beaſt ſhould continue to blaſpheme longer then 3½ times, or fortie two moneths. To all which, not onely the plain text, but alſo the ſwearing of the Angel, *Daniel* 12. verſ 7. and the great Oath of the Son of God, *Revelations* 10. verſ 6. are contradictorie; therefore wee muſt look upon the propertie of the text in the original tongue; ὅταν τελέσωσι is the *indefinitum primum*, which indeed may bee rendred in the perfect tenſ, when they have finiſhed, or in the future, perfect tenſ, when they ſhall have finiſhed. But this expoſition beeing alſo repugnant and contrarie to this, and other texts in the *Revelation*; wee muſt

must reject it, and render the words *in futuro ſimplici cùm finituri ſunt*; *When they ſhall finiſh*: namely, when the one thouſaud two hundred ſixtie years ſhall draw to an end, as *Ioannes Cloverius in primo diluculo Apocalyptico prop.* 14. *p.* 124. and *in Comment. poſthumo Tom.* 3. *page* 28. doth obſerv. Likewiſe *Ioſephus Medeus in Comment. in Apocalypſin.*

In the one thouſand two hundred ſixtie years, firſt the one thouſand years do expire in the year one thouſand three hundred ninetie five. Then the two hundred years expire in the year one thouſand five hundred ninetie five, whereupon do follow the ſixtie years, as the end: So that theſe words; *when they ſhall finiſh their teſtimonie*, are to have this ſenſ; when in the one thouſand five hundred ninetie fifth year of our Lord, the ſixtie years ſhall begin.

Then the Beaſt that aſcendeth out of the bottomleſs pit, ſhall make war againſt

them, and ſhall overcom them and kill them.

By the Beaſt here is meant, the Beaſt *with ten horns*, which Chapter 13. verſ 1. *riſeth up out of the Sea*; whereof the Angel in the 17. Chapter verſ 8. ſaith to *John*, *The Beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſs pit.* And verſ 11. *The Beaſt that was, and is not, even hee is the eighth, and is of the ſeven, &c.* That is: the Empire or Government, hath been under the Heatheniſh Romane Emperors, where the Dragon did reign, and was openly worſhipped in Paganiſm.

And is not. The Dragon was thrown from his ſeat, and is not any more worſhipped openly, becauſ Chriſtian Emperors and Governors are com to the Imperial dignitie, who have deſtroied heatheniſm.

And aſcendeth again out of the bottomleſs pit. When the Dragon's government was deſtroied, and the Heatheniſh Idolatrie aboliſhed, the Dragon creep's

creep's in again by the means of the *Beast with ten horns* (when the Romane Empire is divided into manie Kingdoms) *give's him his power, and his ſeat, and great autoritie*; and bring's it to this that a new and more holie form of Idolatrie is eſtabliſhed, and that hee, the Dragon, together with the *Beaſt* is worſhipped again, *Revelations* 13. verſ 2, 3, 4. *This Beaſt is the eighth, and is of the ſeven*; that is, the Rider (the woman ſitting upon the *Beaſt*) which *John* ſeeth in a viſion, Chapter 13. verſ 3. doth govern the civil State in the divided Romane Empire, as the *Beaſt with ten horns* (and this is the ſeventh ſort of Government) and withal the Eccleſiaſtical, Popiſh Government alſo, which is the eighth ſort. But becauſ the *Woman* ſit's upon the *Beaſt*, and both doth make one *Complexum*, or *a Rider*; And the Woman doth after her pleaſure, ride and govern the Beaſt; therefore both the laſt

laſt forms of the Romane Commonwealth, the Eccleſiaſtical and Political Government in Poperie are counted for One, wherefore the Angel ſaith, *The eighth is of the ſeven.* Whence wee conclude, that by the Beaſt, which aſcended out of the bottomleſs pit, is underſtood the Popiſh Eccleſiaſtical Government, which uſeth the Temporal ſword, and the power of worldlie Potentates, as a Rider maketh uſe of the power and and ſtrength of his horſ.

Of this Beaſt is ſaid here, that it ſhall make war againſt the two witneſſes, and ſhall overcom them, and kill them: That is, there ſhall bee in the Romane Empire, a perſecution ſet a foot againſt the Evangelical Proteſtants, by the inſtigation of the Pope and the Prelats, towards the end of the appointed time, in the laſt ſixtie years, from the one thouſand five hundred ninetie fifth, until the one thouſand ſix hundred fiftie fifth year.

The

The two Witneſſes ſhall bee overcom and killed: That is, they ſhall bee removed, and thruſt out of all Eccleſiaſtical and Political Offices and imploiments.

(Verſ 8. *And their dead bodies ſhall lie) in the ſtreet of the great Citie, which ſpiritually is called* Sodom *and* Egypt, *where alſo our Lord was crucified.*

Here is the place deſcribed, where the perſecution ſhall happen. It is not an univerſal perſecution, which goe's throughout the whole Romane Empire, but a particular Act, becauſ the dead bodies of the two Witneſſes do not lie in all the ſtreets, but onely in One; in the ſtreet of the great Citie.

By the great Citie is underſtood *the Citie of Rome*, of which the Angel ſaith, in the 17. chapter, verſ 18. *The Woman which thou ſaweſt is that great Citie, which reigneth over the Kings of the Earth*; Which is called in the 14. chapter verſ 8. *Babylon* the great Citie.

And

And that by *Babylon* is meant the Citie of *Rome*, is granted by the Jesuits themselvs, as *Blasius Viegas in cap.* 17. *Apoc. sect.* 3. *Remacius de Vaulx in Harpocrate divino part* 1. *fol.* 235. *Bellarm. lib.* 2. *Pontif. Rom. c.* 2. *& lib.* 3. *c.* 5.

But by the Citie with the streets, is the whole Romane Popish Empire set forth; as it is elswhere compared unto *a Beast with ten horns*, chap. 13. and 17. and unto the *Sea* with rivers and fountains, Chapter 16. Compare also *Luc.* 14. vers 21. 23.

The Citie of Rome is called spiritually, that is, the Citie of *Rome*, or the Romane Papacie. Is among the Hebrews, especially the Prophets *to bee called*; signifieth as much *as to bee*; and that in a singular high manner and waie, as appeareth by *Isaiah* chapter 1. vers 26. chapter 7. vers 14. chapter 9. vers 6. chapter 56. vers 7. chapter 60. vers 14. chap. 26. vers 4. *Ierem.* 3. vers 17. chap. 23. vers 6. *Ezech.* 48. vers 35. *Zach.* 6.

vers

verſ 12. chap. 8. verſ 3. *Finkius. Can. 49. Cent.* 11.)

Spiritually, that is Myſtically, in a myſterious ſenſ and reſemblance.

Another Sodom, becauſ of their *Pæderaſtia*, and other horrible Sodomitical Abominations and ſins, which not onely are committed, but commended there. As *Sleidan lib. and Baleus in Catalogo*, do write *concerning Ioannes de la Cata Archbiſhop of Benevent*, that hee publiſhed in print a Treatiſe to commend Sodomie: ſo that this is fully agreeable to that which the Prophet *Iſaiah* ſaith, chap. 3. verſ 9. *The ſhew of their countenance doth witneſs againſt them, and they declare their ſin as* Sodom, *they hide it not.*

Shee is another Egypt, becauſ of the great blindneſs and hardneſs of heart, as alſo becauſ of the Tyrannie and grievous bondage, wherewith ſhee doth afflict the people of God, driving and compelling them to a ſlaviſh ſervitude of Poperie.

Shee

Shee is alſo a true likeneſs of Ieruſalem, becauſ ſhee, like the *Iews*, doth deſpiſe God and his word, killeth the Prophets, nay, refuſeth to hear, and to receiv the Son of God himſelf, blaſpheming, calumniating, perſecuting, and crucifying him in his members, as by experience is cleerly ſeen. *And their dead bodies (ſhal lie) in the ſtreet.*

Theſe words are ſpoken, as it were with ſom amazement, abruptly, and without the concluding word to make up the ſenſ. The dead bodies of the Witneſſes in this ſtreet? But which ſtreet? A Citie hath manie ſtreets; and ſo hath the papal State, which is here called the great Citie, having under it manie ſtreets and Kingdoms in ſubjection, thoſe wee muſt reflect upon to diſcover, where ſuch wars and perſecutions in theſe years from the one thouſand five hundred ninetie fifth of our Lord are hapned.

Three principal ſtreets or Kingdoms hath the Oriental Antichriſt, the Truth

in

in his ſubjection, hee hath not uſed anie ſuch perſecution againſt the Chriſtians in his Dominions.

Seven are under the Occidental Antichriſt.

In *Italie*, *France*, *Spain*, and the Britiſh Kingdoms, no ſuch remarkable perſecution did happen within this time, nor alſo in *Poland*: The attempt, which was made in *Pruſſia* in the one thouſand five hundred ninetie fifth year of our Lord, was of no long continuance. What came to paſs in *Hungarie* and *Tranſylvania* in the year one thouſand ſix hundred two, and ſom following was quieted by the *Putſhkeyiſh* inſurrection; and cannot bee referred to this.

The *tenth Horn yet remain's*; *Germanie*, or the *Germane Empire*, which in the whole Beaſt or Empire cannot bee counted otherwiſe, but *one horn*, and a *Kingdom by it ſelf in the whole bodie of the fourth Monarchie.*

This is the principal ſtreet in the great

great Citie, the principal horn of the Beaſt, the principal Kingdom in the *fourth Monarchie*, whoſe head is repreſented by the Citie of *Rome*. This Germane Empire is here called the ſtreet, *per excellentiam*, becauſ it is the principal ſtreet in the Empire, which doth appear hence.

1. By reaſon it is called the Romane Empire.

2. By reaſon it is, as it were a figure and Image of the old Romane Empire, having *ſeven heads*, in regard of the ſeven Princes Electors, and ten Provinces, in reſpect of the ten Circles, into which it is diſtributed.

3. By reaſon that the head of the Germane Empire hath ſtill the name of a Romane Emperor, and hath the the preeminencie above all other Kings adhering to the Papal State.

Now in this ſtreet wee muſt ſeek the warr; and wee ſhall alſo finde it, if wee conſider what is paſſed from the one thouſand fiue hundred ninetie fifth year

year, until this preſent hour, againſt the true Profeſſors of the Goſpel.

The Pope indeed hath from the beginning of the Reformation, which hapned by Doctor *Luther*, alwaies aimed at this, how hee might wholly root out and deſtroie the Profeſſors of the Goſpel, and to this effect, the Counſel of *Trent* was called in a ſpecial manner.

But this would not take place in *Germanie*, until the Jeſuitical Sect prevailed, and brought things to that paſs, that the peaceable and meek hearts of Potentates have given too too much credit, and yielded to their flatterings, calumnies, and deceits. Whereupon, in the year one thouſand five hundred ninetie eighth begun the perſecution, againſt the Evangelical Proteſtants in *Styria*, *Carniola*, and *Krain*: and what ſucceſs it had, and what thereupon followed in other parts of the Empire, eſpecially in the Kingdom of *Bohemia*, and in all the hereditarie Lands of the

mightie and eminent houſ of *Auſtria*; is manifeſt to the world, and there is in all theſe proceedings, which are here deſcribed, nothing elſ wanting but the laſt Act, which ſhall yet bee put in execution in *Sileſia*. When this Act ſhall bee finiſhed, then ſhall this war, victorie, and execution bee at an end, and therewith ſhall the $3\frac{1}{2}$ years begin, at which time the dead bodies of the two Witneſſes ſhall lie in the ſtreet, whereof the text ſpeaks.

V. 9. *And ſom of the people and kindreds, and tongues and Nations ſhall ſee* (the two Witneſſes.) *their dead bodies three daies and a half.*

Strange people, forreign Nations, and people of ſtrange tongues did meet in this Germane war for Religion. And at *Munſter* and *Oſnabruck* were in like manner ſuch kinde of people at the Treaties of Peace, of which is ſaid: Som (of the people) *ſhall ſee the dead bodies of the two Witneſſes.* When the Treatie of Peace ſhall bee fully executed, then ſhall the forreign Nations, which

which have mainteined the Evangelical cauſ, cleerly diſcover what they have neglected in that Treatie and concluſion of Peace, how manie dead bodies they have made, and how manie they have in the hereditarie Provinces, ſhut up and excluded by this Pacification, from the Exerciſe of Religion, from Libertie of Conſcience, from their Privileges, &c. and how they have wholly cut them off, and deprived them of all hope, which before this Pacification they yet had, and which by their victorious arms was at laſt held forth unto them.

What are the Evangelical Profeſſors in the hereditarie Provinces at this time, elſ then dead bodies or corps, which civilly have neither breath, nor life in them; nay, how manie thouſand ſouls ſhall yet bee killed, by the execution of this Pacification?

This they ſhall ſee three daies and an half.

That is, three years and an half, from

the time that the execution of the Pacification ſhall bee fully accompliſhed, the laſt Act of the perſecution finiſhed, and the Evangelical Miniſters expelled, and depoſed out of the hereditarie Principalities of *Sileſia.*

Thus far, namely till the $3\frac{1}{2}$ *years before the end of the appointed one thouſand two hundred ſixtie years, ſhould this laſt perſecution reach: whereby it appeareth, that there is none other intimated in this text, but this, whereof mention hath been made in Germanie.*

But they ſhall not onely ſee the dead bodies of the two witneſſes, but they ſhall alſo have ſom conſideration over them. Which the word βλέψουσιν doth import, which as *Budeus* doth prove out of *Ariſtotle*, doth ſignifie *rationem habere*, to look to a thing, and to have ſom care for it, as it doth appear by the text following:

And ſhall not ſuffer their dead bodies to bee put in graves.

Here the queſtion is, whether theſe words

words are to bee underſtood of the friends, or of the enemies of the Profeſſors of the true Religion? Commonly theſe words uſe to bee referred to the enemies of the Evangelical Profeſſors, and are expounded; That in this laſt perſecution there ſhall bee ſuch crueltie uſed, that the dead bodies ſhall not have ſo much as earth given them to bee buried in. But wee muſt take notice, that theſe words are not *propriè*, and according to the meaning of the Letter to bee underſtood. For as in the eleventh and twelfth verſes, there quickning and riſing muſt bee taken in a civil ſenſ, ſo likewiſe their killing and lying in the ſtreet muſt bee civilly underſtood. Moreover the tenth verſ following doth deſcribe alſo the enemies by the name *of them that dwell upon the earth*: wherefore wee do infer, That the forreign Nations will not wholly laie down the ſword, but will have at all times a watchful eye upon the deſigns of Papiſts in *Germa-*

nie, and will not give waie, that the Evangelical Proteſtants ſhall bee totally deſtroied, and buried under ground. *Vide Joſephum Medum*, and M. Gottlieb. Heyland *ſuper hunc locum. Philipp. Nicolaï de R. Chriſti. p.* 6. 4. Read alſo *Wiſd. chap.* 3. *verſ* 1. 9.

Verſ 10. *And they that dwell upon the earth.* That is,

The Papiſts in general, who have their heaven here upon earth.

Finckius. Can. Theol. Cent. 11. *can.* 90. *In ſcriptura S. peccatores appellantur habitatores Terræ, non autem juſti. Hi enim paſſim appellantur Advenæ, peregrini, incolæ. Ex Hieron. Epiſt.* 129. *ad Dardanum.*

Shall rejoice over them, and make merrie, and ſhall ſend gifts one to another.

Theſe words are taken out of the book of *Eſther*, *chap.* 9. *verſ* 19. 22. and they have their peculiar ſenſ, the effect whereof is found in that which doth actually appear.

Becauſ theſe two Prophets tormented them that

that dwelt on the earth verſ 5. is ſaid of the two Witneſſes, that they are hurt unjuſtly; here is attributed unto them, that they torment their enemies, by ſifting and ſearching out their Doctrine and converſation, by examining and trying all things in them, according to the Divine Scriptures, by contradicting their falſ Doctrine, and abominable Idolatrie, and by laying their ſhameful, abominable, Sodomitical life before them.

Thus did *Eliah* and *Micah* torment the King *Ahab.* 1 *King.* 18. v. 17, 18. *Jeremiah*, the Prieſts and the Prophets, *Jeremiah* 27. verſ 11. the Prophet *Amos* the people of *Iſrael*, *Amos* 7. verſ 10. The Son of God the Devils. *Mattthew* 8. verſ 29. Which muſt now bee called, to do injurie, to raiſ ſedition, and to oppoſe the Magiſtrates; The fault is in thine own people ſaid the Officers of the Children of *Iſraël*, *Exodus* 5. verſ 16. For this is found moſt true: *Mali cùm injuriam facere non*

ſinuntur injuriam ſe accipere exiſtimant. *As* Grotius *in his Annotation upon Mat. chap, 8. ver. 29. writeth.*

Hitherto hath John *written what the Son of God hath declared unto him by word of mouth.*

Hereupon followeth a ſudden change in the viſion, and thereby is repreſented a ſudden change in the Romane Empire. In reſpect that the Son of God doth end his Prophecie and ſpeech; and *John* tronſported in a viſion, ſeeth before his eies, what after the iſſue of of 3½ years befel to the Witneſſes, and what terrible, unexſpected events, and alterations ſuddenly and unawares com to paſs.

Here beginneth now the third Period in the year one thouſand ſix hundred fiftie fifth of our Lord.

Where the enemies of the Goſpel are quelled, and therewith doth break forth the true peace and tranquillitie of the Church.

Verſ 11. *And after three daies and an half the Spirit of life from God entred into them, &c,* When

When theſe $3\frac{1}{2}$ daies, or years com to an end, with the one thouſand ſix hundred fiftie fifth year; then alſo together therewith do exſpire the *fortie two moneths of treading the holie Citie under foot*, chap. 11. verſ. 2.

The one thouſand two hundred ſixtie daies of the two Witneſſes clothed with ſackcloth, verſ 3.

The one thouſand two hundred ſixtie daies of the Woman in the wilderneſs, chap. 12. verſ 6.

The fortie two moneths of the Beaſt, and of his blaſphemies, chap. 13. verſ 5.

The time of the Image of King *Nebuchadnezzar. Dan.* chap. 2.

The determined time of the four Monarchies. Dan. chapter 17. verſ 12. 25.

The one thouſand two hundred ninetie daies of Dan. chap. 12. verſ 11. &c.

The ſpirit of life from God entered into them.

In the chapter 37. verſ 14. of *Ezekiel*, God in the behalf of the Jews in the Captivitie of *Babylon*, doth uſe ſuch an

an expreſſion, ſaying: *I will put my ſpirit in you, and yee ſhall live, and I ſhall place you in your own Land, &c.*

The ſame will befal to the exiled, and oppreſſed Evangelical Profeſſors, God will ſend them an unexſpected help by ſuch means, which never entred into anie man's thoughts. God will revive them again, bring them into their own Land, re-eſtabliſh them in their dignities, and publick functions, and give them greater and higher Privileges, and Liberties, then they ever had before.

And they ſtood upon their feet.

The Exiled Evangelical Profeſſors do appear again, and take poſſeſſion of their Land and places. The oppreſſed alſo com forth again, and are delivered from their heavie yoak.

And great fear fell upon them, which ſaw them.

As now there is great joie and exſultation, amongſt the Papiſts, about the iſſue of this war: ſo there will bee great

great terror, when they ſhall ſee the Exiled return into the hereditarie Provinces again, and the Oppreſſed take poſſeſſion of their former dignities, and honorable functions. Then will bee a livelie example ſet before us, of that which is written in the book of *Wiſdom*, chap. 5.

Verſ 12. *And they heard a great voice from Heaven ſaying unto them: Com up hither, &c.*

By the *Heaven* the Church is underſtood.

By the *great voice* is ſignified, that after the end of three years and an half, a great and chief Inſtrument, an high Potentate amongſt the Evangelical Profeſſors, ſhall riſe and bee exalted, who to the great fear, and terror of Papiſts, ſhall open again a free courſ to the Goſpel, and *Call with a great voice* upon the exiled and oppreſſed; reeſtabliſh them into their publick imployments, and poſſeſſions, and ſaie unto them: *Com up hither.*

This

This is the Divine *Diploma*, or Letters Patents, the vocation, or calling which is publiſhed by that High Potentate.

The exiled do obeie; *They aſcend up to Heaven*, that is, they enter into their charges again, and perform that in the Church, which is committed to their truſt.

In a Cloud; that is, with great autoritie, reſpect, power and glorie. *Iſa.* 14. verſ 13. 14.

And their enemies beheld them: namely, thoſe that formerly did rejoice at their afflictions and miſeries.

Ἐθεάσησαν θεωρεῖν, doth ſignifie *contemplari*, *ludos ſpectare vel celebrare*, *to ſee a Comedie, or plaie*. The Papiſts had hitherto acted as it were a Comedie, with the Euangelical Profeſſors, and tormented them with all ſorts of plagues; Now they ſee the event and iſſue thereof, wherein doth befal unto them, what is threatned, *Jer.* 50. verſ 10, 11, 12, 13.

Verſ 13.

Vers 13. *And the same hour was there a great Earth-quake.*

All the Peace which the Papists do imagine to themselvs, is now at an end. For immediately the reformation of this Evangelical Potentate causeth an exceeding great insurrection, and combustion in the Romane Empire.

And the tenth part of the Citie fell.

By the Citie is here meant

1. Either *the whole Papacie*, and thus one of the ten streets hath its fall. Namely, the Germane Empire, which is the street where the dead bodies of the two Witnesses had lien, who are now standing again upon their feet.

2. *Or the Citie of Rome it self*, which in regard of the old Citie of *Rome*, when shee was in her florishing condition, is counted this daie but the tenth part. As the same is proved by *Lipsius lib. 3. admirand.*

And there were slain. That is, cut off and destroid.

In the Earthquake. That is, in this war.

Seven

Seven thouſand. That is, a great number, or multitude.

Of men. That is, high and great perſons, chief heads and noble families.

And the remnant were affrighted, and gave glorie to the God of Heaven.

The reſt of the Papiſts ſtand amazed, and do acknowledg the juſt judgments of God, which hee poured out over them.

Verſ 14. *The ſecond wo is paſt.*

Theſe words do not import, that by the deſtruction of the Citie of *Rome*, and the other things, which have been ſet down in the aforegoing words; the ſecond *wo* is brought to an end: but the overthrow of the Turkiſh Empire is thereby eſpecially intimated.

Revelations 8. verſ 13. St *John beheld and heard an Angel flying thorough the midſt of Heaven, ſaying with a loud voice: wo, wo, wo to the inhabitants of the Earth, by reaſon of the other voices of the Trumpet of the three Angels, which are yet to ſound.* The

The first Wo hapned by the Saracens, and Arabians; whereof in *Revel.9.* vers first till the twelfth.

The second Wo hapned by the Turks. Revelations 9 vers 13. till the 19.

Hereunto do agree almost all the Expositors, and refer this second *Wo* unanimously to the Turkish Empire.

And do infer from thence: becaus it is said here, the second *Wo* is past, that immediately after the destruction of the Citie of *Rome*, and these Revolutions in the *Germane Empire, the Turkish Empire shall have it's fall.*

Vers 14. *Behold the third Wo cometh quickly.*

All the three Woes are poured over the Popish Romane Empire.

But *the third Wo* is the last, and beginneth at the sound of the seventh Trumpet. Wherefore, these words do immediately follow.

Vers 15. *And the seventh Angel sounded.*

Wherewith beginneth the seventh and

and laſt plague poured out over *Babel.*

And withal is briefly deſcribed

1. *The great joie*, which ariſeth in the Evangelical Church.

1. Becauſ they have gotten an Evangelical head. Verſ 11.
2. Becauſ the Citie of *Rome* is deſtroied, and *Germanie* is fallen away from the Papal State. verſ 13.
3. Becauſ the Turkiſh Empire is com to an end. Verſ 14.
4. Becauſ the Son of God hath taken poſſeſſion of the Kingdoms of this world, and uſeth his great power, and reigneth. verſ 15, 16, 17.

This joie is alſo deſcribed in the 19. chapter, verſ 17.

And upon this joie did *David* in the ſpirit reflect.

In the 93. *Pſal. The Lord reigneth, and is cloathed with Majeſtie*, &c.

In the 97. *Pſal. The Lord reigneth, let the earth rejoice.*

And

And in the 99. *Pſal. The Lord reigneth, bee the people never ſo impatient.*

2. *The wrath of the Heathen:* That is, the furie and rage of the Papiſts; againſt theſe the Lord riſeth, becauſ *the daie of his wrath is com*; utterly cutting them off, and deſtroying them, verſ 18.

This Act is with a double ſign confirmed.

1. *The Temple of God is opened, and there was ſeen in his Temple, the ark of his Teſtament.*

2. *There were lightnings, and voices, and thunderings, and an Earth-quake, and great hail.* verſ 19.

The contents of theſe words are deſcribed more at large in the ninteenth and twentieth chapters; where the Son of God, and with him the *whole Armies which were in heaven do appear, ſitting upon white horſes*, chap. 19. v. 11. 14. Where alſo *the Beaſt and the Kings of the earth, and their Armies are gathered together to make war*, verſ 19. And are

overcom and utterly deſtroied, verſ 20, 21.

3. *The time of the dead to bee judged, and to give reward unto the Prophets and Saints, &c.*

This alſo is reherſed in the twentieth chapter, verſ 4, 5, 6. But becauſ it is there (according to the common opinion,) as darkly ſet down as here, and the Son of God himſelf ſpeaking of this time in the tenth chapter doth call it verſ 7. *the Myſterie of God*; And alſo what the ſeven thunders have ſpoken of this Kingdom, cannot bee written; wee will herein *acquieſce*, and proceed herein to the ſixteenth chapter.

Chap. XVI.

Like as in the ſecond part of the *Revelation* of St *John*, by the ſeven Trumpeting Angels, ſeven Judgments are deſcribed, which ſhould com upon the Romane Empire in the ſecond

ſecond period; So alſo here in the third part are ſet down ſeven plagues, which by the ſeven vials ſhould bee poured out over the ſame.

Where the ſeventh Judgment, and the ſeventh Vial, at the end of the one thouſand two hundred ſixtie years, do concur in the one thouſand ſix hundred fiftie fifth year of our Lord, *and fill up the wrath of God.* Revelations chap. 11. verſ 18. and chap. 15. verſ 1.

The ſeven judgments com upon the Political State, and ſhew forth the fall thereof; but the ſeven Vials are poured out, over both the Political and Eccleſiaſtical State, and deſcribe their puniſhments. Thoſe begin in the year three hundred ninetie five. But theſe begin under the ſixth Judgment, a little before the total ruine.

But *the ſeven plagues proceed from the Lord*, who hath a cup in his hand, full mixt with *red wine*, who hitherto hath poured out of the ſame upon his little flock; But now the ungodlie

godlie ſhall drink the dregs thereof, and ſuck them out. *Pſal.* 75. verſ 9, 10.

The ſeven Angels having the ſeven plagues, com out of the Temple of the Tabernacle of the Teſtimonie of Heaven, Revelations chap. 15. verſ 5, 6. that is, from the ſeat and habitation of God.

And one of the four Beaſts (that is, the firſt Beaſt, the Lion of the tribe of *Judah*) *gave unto the ſeven Angels, ſeven golden Vials full of the wrath of God.* verſ 7.

The Angels receiv commandement from God, *to pour out the ſeven Vials of the wrath of God,* chapter 16. verſ 1.

Upon the Earth: that is, upon the inhabitants of the earth, who rejoice over the victorie of the Beaſt, chapter 11. verſ 10. To whom the Devil is com down. Chapter 12. verſ 12. Nay upon the whole world, which wandred after the Beaſt, *and worſhipped the Dragon with the Beaſt,* chapter 13. v. 4. So that by the word *Earth* is underſtood the whole extent, and latitude of

the

the Romane Popiſh Empire.

The *Angels* obeie God's Commandement, and pour out their Vials.

Firſt Upon the Earth. Secondly, upon the Sea. Thirdly, upon the rivers and fountains. Fourthly, upon the Sun. Fifthly, upon the ſeat of the Beaſt. Sixthly upon *Euphrates*. Seventhly, upon the Aër.

Verſ 1. *The firſt Angel went, and poured out his Vial upon the Earth, and there fell a noiſom and grievous ſore upon the men which had the Mark of the Beaſt, and upon them, which worſhipped his Image.*

By the Earth here is underſtood the whole extent, and latitude of the Romane Empire, as in the firſt verſ. But there is reflexion made upon *Statum tranquillum*, the peaceable condition in the Romane Empire, and upon the *Beaſt coming up out of the Earth*, Revel. 13. verſ 11.

This Beaſt is the Pope, and his Clergie, the Eccleſiaſtical State and Go-

vernment in the Papacie, which did not break out by wars, or outward power and might, like unto *the Beaſt with ten horns*, but crept in by little and little, ſoftly and quietly, even as the graſs and the trees uſe to grow up of the ground.

Upon this earthlie Beaſt was the firſt Vial of the wrath of God, in a time of Peace, poured out by the Reformation of Poperie. Now ſince thoſe who are true Profeſſors of the Goſpel, do vehemently oppoſe, and contradict the Papiſts, and reprove them for their ſhameful converſation, falſ doctrine, and abominable Idolatrie; thence doth ariſe in thoſe that adhere and ſtand firm to Poperie

A noiſom and grievous ſore, that is, a fierce anger, hatred, wrath, and enmitie againſt the Evangelical Profeſſors, eſpecially, ſeeing they are not able to overcom, and deſtroie them by force and might, nor to perſwade and ſeduce them to Poperie again, by fair and ſweet words. V. 3.

Verſ 3. *The ſecond Angel poured out his Vial upon the Sea, and it became as the blood of a dead man, and everie living ſoul died in the Sea.*

By the Sea, the Beaſt with ten horns is here pointed at, which riſeth up out of the Sea, chapter 13. verſ 1. And upon *Statum in Imperio Romano turbatum.* Whereby is ſignified, that the ſecond Vial ſhall beee poured out, over the Political State in the Romane Empire, and the Government, and *formæ rerum publicarum tam in univerſali quàm particulari*, ſhall bee diſturbed, and overthrown. How by theſe wars in *Germanie* the wrath of God hath been poured out, and that this hath been accompliſhed, is ſufficiently known to the world, and everie rational man can make the application. The *Statûs Ratio*, or reaſon of State which hath been ſet up, and the ſhameful abuſe of it hath no ſmall ſhare therein, whereof a State's-man writeth thus: *Juſtitia cùm eſſe deſiit in mundo, ſucceſſit Sta-*

tûs ratio calamitatum mare.

The blood of a dead man intimateth the horrible effuſions of blood, and how everie living ſoul died in the Sea, is evident in the eies of all men,

Everie living ſoul: that is, *all ſorts of Nations*, people, and tongues, that in this raging Sea, and floods of water, during this war were ingaged; as alſo all ſorts of people in all the Provinces of the Romane Empire, which are emptied of men and cattel. In this ſignification the word *all* is uſed, *Exodus 9.* verſ *6.* where it is rendred *all* the Cattel of the *Egyptians.*

Verſ 4. *And the third Angel poured out his Vial upon the rivers and fountains of water, and they became blood.*

Frequens eſt ſacris Literis per flumina ſignificare Imperia, quod & Græci Latinique faciunt. Hugo Grotius, in Annotatis, ad V. Teſtam. Eſaiæ. c. 11. *v.* 15.

The Romane Empire is elſwhere compared *to a Beaſt with ten horns, to*

a

a Citie with its ſtreets: So likewiſe here *to a Sea* with it's rivers.

The rivers are the Kingdoms, which although they are not at this preſent members of the Political State in the Romane Empire, yet they have their tie and dependance upon the Popiſh Romane Empire: as *Spain*, *France*, *England*, *Poland*, *Hungarie*, *&c.* For *the greateſt Whore ſit's upon manie waters*, Revel chap. 17. verſ 1. *aud reigneth over the Kings of the earth*, verſ 18.

The fountains of water are the Kings, their Roial Council is Parlaments, and other great and prime Lords in thoſe Kingdoms, who are intereſſed in the Government: How this Vial of the wrath of God hath been poured out over great *Brittanie* and the well thereof, and how the river and the head-Spring there became blood, and doth yet ſprout out, is alas evident to all the world. And although thoſe who are the *Fax* and *Clamor ſive Tuba* in theſe proceedings, wee know not how

how to excuſe; yet wee muſt by virtue of this cleer text, ſaie with the Angel: *Lord thou art righteous*, becauſ thou haſt judged thus. How *France* doth feel the pouring out of the wrath of God out of this third Vial, and how much more it will bee ſenſible of it in time to com, time will diſcover.

The cauſ which the Angel maketh mention of here, in the ſixth verſ, ſaying: *For they have ſhed the blood of the Saints and Prophets, and thou haſt given them blood to drink*, for they are worthie; concerneth *France* more particularly, becauſ there was ſo much innocent Chriſtian blood ſhed therein, in theſe hundred years laſt paſt.

How the other Kingdoms in this *Claſsis* ſhall fare, time will ſhew; chiefly that whoſe head-ſpring did flow out the eighth of *April, Anno* one thouſand ſix hundred five. The Eccliſ of the Sun, which on the ſeventh of *April* one thouſand ſix hundred fiftie two, will

will darken the *locum Hylegialem* thereof whereupon, within a ſhort time it may ſtop happily the flowing out of the ſame, and change it's river into blood.

Verſ 7. *And I heard another Angel out of the altar ſaie, &c.*

A voice is heard out of the *Thyſiaſterion*, or place of Sacrifices, where the ſouls of them that were ſlain did lie, whereof wee may read in the ſixth chapter, verſ 9, 10. that they crie to the Lord for vengeance. The ſenſ and meaning of which words is this, that the Martyrs praiſ God for the hearing of their praiers, and the execution of vengeance, applauding the Angel ſaying: *Even ſo, Lord God Almightie, true and righteous are thy Judgments.*

Hence alſo may bee concluded, that this vengeance ſhall then begin, when the laſt war againſt the two Witneſſes ſhall bee finiſhed, whereof hath been ſpoken in the 11. chap.

Verſ 8. *And the fourth Angel poured out*

out his Vial upon the Sun, &c.

By the *Sun* all the Expoſitors commonly underſtand the *Sun of righteouſneſs.* Mal. 4. verſ 2. Jeſus Chriſt, wherewith *the Woman is clothed*, Revel. chap. 12. verſ 1. But this is repugnant to the ſcope and intention of theſe plagues, which are poured all over the earth, that is upon the *Syſtema mundi Papiſtici*, over the Popiſh world, which is oppoſed to the Church-Heaven of the faithful Children of God, wherein the Lord Jeſus is the Head. Therefore wee muſt ſeek this Sun in the popiſh Heaven, and ſearch, what in the *Revelation* of *John* is repreſented by the Sun in other places.

The Sun became black, as a ſackcloth of hair, Revelations 6. verſ 12. whereby the ruine of the Imperial dignitie in the Heatheniſh Church-heaven, which happened in the time of *Conſtantine* the great, is intimated.

The third part of the Sun was ſmitten, according to the propheſie of the fourth

fourth Trumpet. Chapter 8. verſ. 12. That is: The ſmal remainder of the greatneſs, and brightneſs of the old Romane Empire ſhall wholly bee aboliſhed, and paſs away.

An Angel did ſtand in the Sun. Revelations 19. verſ 17. That is, a great Potentate, an Evangelical valiant Prince gathered together a great Armie againſt the Papiſts.

The Citie hath no need of the Sun, neither of the Moon to ſhine in it, chap. 21. verſ 23. That is: hath no need of anie Temporal Potentate to govern it.

If wee compare theſe texts with the Sun, upon which the Angel poureth out the fourth Vial; wee finde that thereby a great and high head of the State is ſignified, who in *Syſtemate Mundi Papiſtici* doth uphold all, and by his ſplendor and government giveth ſtrength unto all; like as the Sun *Syſtemate Mundi Phyſico* by it's light and motion, doth guide and move the forces of nature.

And

And power was given unto him to ſcorch men with fire; And men were ſcorched with great heat, &c.

When the Head, which hath been a mightie ſupport hitherto to the Papal State, ſhall lie down and reſt; then the fire of God's wrath will extremely ſcorch the Papiſts. *The Lord will make them like a fierie oven*, Pſal. 21. verſ 9. But for all this they will not amend, nor repent, and give God the glorie, but rather continue in blaſpheming the name of God, and grow more and more obſtinate.

Verſ 10. *And the fifth Angel poured out his Vial upon the ſeat of the Beaſt, and his Kingdom was full of darkneſs.*

Aſſoon as *the Beaſt with ten horns was riſen up out of the Sea*, Revelations 13. verſ 1. the Dragon immediately gave him his power, and his ſeat, and Citie of reſidence, the Citie of *Rome*.

Which the Beaſt hath poſſeſſed hitherto, without beeing diſturbed from thence, *and reigned over the Kings of the*

the earth, chapter 17. verſ 18. Now the Angel poureth out the fifth Vial of the wrath of God *upon this ſeat, the Citie of Rome*, as mention hath been made hereof above, in the 11th. chap. verſ 13. that after the two Witneſſes were aſcended up, *there was a great Earth-quake, and the tenth part of the Citie fell, and was deſtroied.*

And the Kingdom was full of darkneſs, &c.

By the diſtruction of the Citie of *Rome*, ſhall the Government and power of the Pope, which hitherto hee hath uſed, bee made extremely void, and all his diſpatches, or commiſſions ſuſpended. But the Papacie ſhall not yet by this means bee utterly diſſolved, and taken away. For this doth follow afterwards, at the pouring out of the ſeventh Vial, in the laſt war, in a place called in the Hebrew tongue *Armageddon.* verſ 16. Whereof is ſpoken more at large in the 19. chapter verſ 17. until the 21. by this plague the Papiſts

Papiſts are yet more embittered, and more and more hardned.

Verſ 12. *And the ſixth Angel poured out his Vial upon the great river Euphrates, and the water thereof was dried up. &c.*

By *Euphrates* are underſtood the Nations which border thereupon, that is, the Turks. But by the drying up of the water is meant, the ruine and overthrow of thoſe Nations, as it is evident out of the Prophets, as *Iſaiah* chapter 19. verſ 5. chap. 44 verſ 27. *Jeremiah* chap. 48. verſ 34. chap. 50. verſ 38. chap. 51. verſ 36. *Ezekiel* chap. 30. verſ 12. chap. 31. verſ 4.

The Application of this text to the ruine of the Turkiſh Empire, doth agree with the eleventh chap. of *Iſa.* verſ 13. 14. whereupon ſoon followeth the deſtruction of the Citie of *Rome.*

The ſecond Wo; that is, the Turkiſh Empire is paſt:

Moreover, the drying up of *Euphrates* is

is a preparation for the great work, which ſhall bee performed at the pouring out of the ſeventh Vial.

For as in times of old the red Sea was divided, to make a drie waie for the Children of *Iſraël*, when at their going out of *Egypt* they were purſued by *Pharaoh*; to the end that they might paſs thorough ſafe, and *Pharaoh* ſhould bee drowned. *Exodus* 14. verſ 12. until the twentie ninth. And as God did drie up the river of *Jordan*, and made a waie thorough it, ſo that *Iſraël* could go through it on drie Land, and enter into the promiſed Land; ſo is here *Euphrates* ſpiritually dried up, and the Turkiſh Empire ruined.

That the waie of the Kings of the Eaſt might bee prepared.

By this the converſion of the *Jews* is intimated; which immediately after the deſtruction of the Citie of *Rome* ſhall bee advanced; as alſo may bee ſeen by the 19. chapter, verſ 6, 7. whereunto may bee referred what *Iſaiah*

writeth: chapter 14. verſ 10. until the ſixteenth. *Zach.* chap. 10. verſ 11. 4. *Eſr.* chap. 13. verſ 47.

Hereupon followeth the pouring out of the ſeventh and laſt Vial of the wrath of God, wherewith alſo the ſeventh Angel ſoundeth, and the ſeventh plague, and the third and laſt Wo over the Papacie of Rome, *and the fourth Monarchie doth take effect, bringing with it the total ruine and deſtruction thereof.*

The preparations of this are deſcribed before hand thus:

Verſ 13. *And I ſaw three unclean ſpirits like frogs, com out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſ Prophet.*

The Dragon, the Beaſt, and the falſ Prophet are three companions, and fellow-Commoners, who, from the beginning of the demutation (as it appeareth by the thirteenth chapter) have ſtuck cloſe one to another, and have been equally honored and worſhipped by

by thoſe that were under their power: Now at the end of their reign they alſo agree, and need requiring it, they ſend their Ambaſſadors and Agents abroad, unclean talkative Spirits, Spirits of Devils, working Miracles, &c.

That is, when the Citie of *Rome* ſhall bee deſtroied, and the Papal ſeat overthrown, the Turkiſh Empire ruined, and the Jews converted unto Chriſt; The Devil, the Romane Papacie, and the whole Clergie ſhall not bee able to conclude anie thing elſ, but that their end is now at hand, and that they will bee utterly deſtroied: Therefore they trie their utmoſt endevors, and call together the beſt men of their orders, and ſuch as are moſt fit for this work, chiefly thoſe that have made profeſſion in the eleventh *Claſſis*; theſe they ſend to the Courts of all Catholick Potentates throughout the whole Romane Popiſh Empire, perſuading them, and the Profeſſors of their Religion, to ſtir up the

utmoſt of their power, and to join and offer themſelvs together with others to the war, againſt the Profeſſors of the Goſpel.

In that great daie of God Almightie (*at the pouring out of the ſeventh Vial.*)

The time when *Conſtantine* the great deſtroied the Empire of the Dragon, and overthrew the *Dragon* with the heatheniſh worſhip of the ſame, is called, *the great daie of his wrath*, Rev.c.6. v.17.

But the time here, when the Beaſt and the falſ Prophet ſhall bee caſt into the lake of fire and brimſtone, and the Dragon ſhall bee ſhut up in the bottomleſs pit, is called: *That great daie of God Almightie:* Above in the 11. ch. v. 18. at the ſound of the Trumpet of the ſeventh Angel, it is called *the time of the dead, that they ſhould bee judged, and to give a reward, &c.* By the Prophets in the Old Teſtament, and by Chriſt and the Apoſtles in the New Teſtament, it is frequently called, *that daie.*

But to ſhew what properly is meant, and

and underſtood by this *great daie of God*, would require a large and particuliar expoſition.

And becauſ the Holie Scripture, eſpecially the *Revelation* of St *Johne*, and the Prophets do not agree with the common opinion, uſual to prove, and to make out at large at this time, is contrarie to the ſcope and intention of this preſent Treatiſe; Therefore it is is thought expedient to defer it till another time.

Verſ 15. *Behold, I com as a thief, Bleſſed is hee that watcheth, and keepeth his garments, leſt hee walk naked and ſee his ſhame.*

Here is declared the ſudden and unexſpected pouring out of the ſeventh Vial and plague, which unawares, and ſuddenly ſhall light upon the Papal State. Therefore the Son of God himſelf doth exhort all men to watch, and to ſtand continually in readineſs by ſerious repentance, and a godlie converſation.

And hee gathered them together into a place, called in the Hebrew tongue, Armageddon.

In theſe words is deſcribed the place, in which the Papiſts ſhall have the *Rendez vous* of their Armies, which they ſhall have gathered againſt the Profeſſors of the Goſpel: The place is called *Harmageddon*, *Mountain of Lamentations*; whereby is intimated the place, where King *Joſiah* fought a battel unhappily, where hee was ſlain. 2 *Chron.* chapter 35. verſ 24,25. For which the Jews made manie and great lamentations, and at laſt it became a cuſtom, that when they would mourn for ſom extraordinarie ſad accident, they uſed to make mention of this defeat given at *Megiddo*.

Upon this lamentation of the Jews, and Cuſtom doth St *John* here point, ſhewing thereby, that the Papiſts will lament and mourn over the iſſue of this war, as the Jews did mourn for the death of King *Joſiah*, and the great overthrow

overthrow they received at *Megiddo.*

Verſ 17. *And the ſeventh Angel poured out his Vial into the Aër.*

The aforegoing Vials have been poured out upon particular places.

The firſt upon the Eccleſiaſtical State and Popiſh Religion in common.

The ſecond upon the Political State, by the means of this Germane war.

The third upon the particular Popiſh Kingdoms, and their Heads.

The fourth upon an High-head, a ſtrong pillar of the Papacie.

The fifth upon the Citie of *Rome.*

The ſixth upon the Turkiſh Empire, which keep's a great part of the old Romane Empire in ſubjection, and as an open Antichriſt, ſit's in the ſeat of the Dragon.

Now followeth the ſeventh Vial, which is poured out upon the Aër: And as the Aër doth contein all things, ſo likewiſe this pouring out is univerſal, and doth reach the whole Papacie;

cie; nay, it doth take hold alſo of the Dragon and his Spirits, becauſ the ſaid Dragon (as heretofore hath been ſaid) hath given up to the Beaſt his ſeat, his Armie, and great power, and hath cooperated in this ſecond Period, and together with the Beaſt cauſed himſelf to bee worſhipped.

The Dragon is the Devil, and *the Prince of the power of the Aër*, Epheſians 2. verſ 2. with the wicked ſpirits under the heaven. *Epheſ.* chapter 6. verſ 12. In the eighth chapter of *Matthew* verſ 29. theſe ſpirits do expoſtulate with the Lord Jeſus, ſaying: *What have wee to do with thee? art thou com hither to torment us before the time?* At the pouring out of this Vial upon the Aër no expoſtulation will ſervtnrn, for the time is at hand, and ſhall bee accompliſhed, what the Son of God ſaith, *Matthew* 24. verſ 29. ἡ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. The mightie Hoſt of Devils, which dwell under the Heaven in the Aër, ſhall bee moved

moved with a terrible noiſ and tumult. Then their torments ſhall begin, when they ſhall bee caſt down from the aër, and their Head the Dragon ſhall bee ſhut up in the bottomleſs pit, as beneath in *Revelations* chapter 20. verſ 1, 2, 3. at the iſſue of this war may bee ſeen.

And there came a great voice out of the Temple of Heaven from the throne, ſaying: It is don.

Here ſit's *the Ancient of daies upon the fierie flaming ſeat*, Daniel chap. 7. v. 9. and pronounceth the ſentence againſt the fourth Beaſt, and becauſ the meaſure is full, and the determined time over him is run to an end, hee break's the rod, and denounceth the irrevocable judgment, ſaying:

It is don: The Beaſt ſhall bee ſlain, and bee caſt into the burning flame, as in the ſaid place followeth, *Dan.* 7. ver. 11.

Verſ 18. *And there were voices and thunders, and lightnings, and there was a great Earth-quake, ſuch as was not, ſince*

ſince men were upon the earth, ſo mightie an Earth quake and ſo great.

Now beginneth the Execution:

Upon the Devil and his whole Armie:

Upon his Vicar and what dependeth on him.

Upon the whole Romane Papacie, and it's Kingdoms.

Now Heaven and earth are ſhaken for the ſecond time, *and the mightie Kingdoms of the Heathen are deſtroied*, Hagg. chapter 2. verſ 22, 23.

In the Aër are heard dreadful thunders, and lightnings, terrible voices, lamenting and crying of the Devils.

Upon the earth will bee nothing but war, and rumor of wars; In all parts ſhall bee heard tumults, ſeditions, inſurrections, terrible diſtractions, and grievous bloodſheds; *ſuch as never were ſince the beginning of the world to this time, nor ever were heard of*, Daniel chapter 12. verſ 1. Matthew 24. v. 21.

Verſ 19. *And the great Citie was divided into three parts.* By

By the great Citie is underſtood, either the Citie of *Rome*, as the ſeat and Citie of reſidence for the Beaſt and his rider:

Or the whole Papal State, the Citie together with the ſtreets.

The Citie of *Rome* was already by the fifth Vial darkned, and ruined. Wherefore it is ſpoken here of the whole Papacie, which is divided into three parts:

By the accompliſhment of theſe words it will appear, that the Pope doth not wear his triple Crown in vain, for under the ſame do ſit and reign:

1. *The Dragon.*
2. *The Beaſt.*
3. *The falſ Prophet.*

Under the Command of theſe three Generals, ſhall on the Popiſh ſide the battel bee ſet in arraie. and led forth. For theſe three, each of them have raiſed their men ſeverally. ver. 13, 14.

They ſtand all three in battel-arraie, and are readie to fall on.

But what ſucceſs have they? The Beaſt is taken, and with him the falſ Prophet, and both were caſt alive into a lake of fire burning with brimſtone, *Revelations* chapter 19. verſ 20, 21. But the *Generaliſsimus*, the Dragon is laid hold on, *and caſt into the bottomleſs pit, and ſhut up.* Chap. verſ 1, 2, 3.

And the Cities of the Nations fell.

The Heatheniſh life and converſation, the Heatheniſh Idolatrie, Sodomie, and other Heatheniſh ſins, and abominations, which hitherto have been practiſed in the Popiſh State are at once altogether aboliſhed and utterly removed, as that nothing more is heard thereof.

And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

God ſate ſtill hitherto, and ſeemed, as if hee knew nothing of the Beaſt's blaſpheming and perſecution. But when the determined time of the fortie two moneths were exſpired, hee remem-

ber's

ber's *Babylon*, fill's unto her the cup of the wine of the fierceneſs of his wrath, and puniſhing her, hee doth reward her according to her deſerving.

Verſ 20. *And everie Iſland fled away, and the Mountains were not found:*

All whatſoëver had anie relation or dependance on the Papacie, even the remoteſt pleces, and all whatſoëver was highly exalted therein, is not ſeen any more, whereby the total ruine and deſtruction of the Papacie is ſignified.

Verſ 21. *And there fell upon men a great hail out of heaven, everie ſtone about the weight of a talent, and men blaſphemed God, becauſ of the plague of the hail; for the plague thereof was exceeding great.*

By the great hail-ſtones are underſtood the great puniſhments of God's wrath, and by the words (about the weight of a talent) are meant the heavieſt and moſt dreadful Judgments; the weight of a talent beeing the heavieſt and greateſt weight; yet all this notwitſtanding

notwithstanding men will not know the righteous judgment of God, but by their blasphemies of the name of God are cast into everlasting perdition.

Hitherto the sixteenth Chapter.

AGainst this plain and cleer expositon, manie will have different apprehensions, and esteem these things impertinent, and incredible Paradoxes.

To these is opposed

1. That the cleer text not beeing forced, but as it is literally, or figuratively referred to the times, so it hath been explained.

2. That the figures and Images, which make this work difficult and dark, are cleered out of other places of the *Revelation*, or out of the Old Testament, especially the Prophets, from whom the whole *Revelation* of St *John* is taken; and are applyed to the civil and Ecclesiastical State, as the text and the time doth require.

3. That

3. That what is paſt, or is now in full action, cannot bee overthrown by a bare contradiction, or doubt; but ſearch ſhould bee made in the Acts of the Romane Empire, to ſee what things may bee more ſutably applyed another waie. Yet ſo, that the Method and Harmonie may not bee diſturbed, or rather that a better waie may bee ſhewed and offered.

4. That the Text and Method doth ſhew what is ſhortly to bee exſpected, eſpecially, the end of the determined time by God over the fourth Monarchie, wherein the Romane Papacie ſhall blaſpheme God, and make war againſt the Saints, for the ſpace of fortie two moneths, that is, one thouſand two hundred ſixtie years.

Hereupon ariſeth the greateſt and principal ſcruple or doubt.

Whether the Epocha, or the beginning of the Apocalyptical one thouſand two hundred ſixtie years bee rightly referred to the

the three hundred ninetie fifth year of our Lord?

In the *Prophetical keie*, certain characters and marks have been set down and applied, whereby the certaintie doth appear, which wee shall here repeat, and confirm with more proofs.

As,

1. First, becaus the *Epocha* of the one thousand two hundred ninetie years of the Prophet *Daniel*, chapter 12. vers 11. is exactly incident into the three hundred sixtie fifth year, it followeth that the one thousand two hundred sixtie years must com thirtie years later, and so begin *Anno* three hundred ninetie five, becaus they end together.

2. Secondly, becaus by the division of the old Romane Empire into two parts, in the three hundred ninetie fifth year, the Romane Eagle got two wings, and becaus in the verie same year the Septentrional Barbarous Nations invaded the Romane Empire; whereby the

Woman

woman (the Christian Church) fled into the Wilderness, wherein shee should bee preserved and nourished, during the space of one thousand two hundred sixtie years, or 3½ times, chap. 12. vers 6. till the 14.

3. Thirdly, *Becaus with the beginning of the invasion of these Barbarous Nations in the three hundred ninetie fifth year, the treading under foot of the holie Citie begun, which should continue fortie and two moneths.* Revelations 11. vers 2.

4. Fourthly, becaus by this invasion, the *Beast with ten horns rose up out of the Sea:* That is: becaus by this war, which began in the three hundred ninetie fifth year, the Romane Empire was by little and little so divided, that in the four hundred third year alreadie som horns, and in the four hundred fiftie fifth year fully ten horns, or Kingdoms appeared in it.

5. All the Historians generally do agree, that the ruine of the Romane Empire did begin in the three hundred

ninetie fifth year, as ſom of them were quoted in *Clavi Apocalypt.* Now both the antient and later Teachers of the Church, do conclude by the words of the Apoſtle *Paul*, 2 *Theſſalonians* 2. verſ 6, 7, 8. That the Antichriſt ſhould then com, when the Romane Empire ſhould begin to fall. As wee read in *Tertulliano in Apologetico c.* 32. *Item de reſurrect. carnis. Irenæo lib.* 5. *adverſus Hæreſes. Hieronymo quæſt.* 2. *ad Algaſiam. Chryſoſt. Homil.* 4. *in Theſ.* 2. Hence it is, that *Joannes Cluverius in Comentario poſthumo in Apol. Tom.* III. writeth thus : *Totius Negotii cardo verſatur in inveniendo exordio Antichriſti ; quod in ruinam Imperii Romani incidere, oſtendimus.*

6. The *Beaſt with two horns*, the Antichriſtian Pope of *Rome* came out of the Earth quietly, about the time of the three hundred ninetie fifth year, *Revelations* 13. verſ 11. when hee arrogated unto himſelf the Primacie and preeminencie, over the Eccleſiaſtical

and

and civil State. Before the *Nicene* Synod which was held in three hundred twentie fifth year of our Lord, the preeminencie of the Biſhop of *Rome* over other Churches was not known. Wherefore *Æneas Sylvius in Epiſtola* 288. writeth. *Ante Nicænum Concilium quiſque ſibi vivebat, & ad Romanam ſedem parvus habebatur reſpectus.* Beſides, the ſucceeding Popes, *Liberius I. Felix II.* and *Damaſus* did not ſeek anie ſuch matter.

Nay, in the three hundred ninetieth year, in the third Council of *Carthage, Can.* 26. this Canon was made: *Ut primæ ſedis Epiſcopus non appelletur Princeps Sacerdotum aut ſummus Sacerdos, aut aliquid hujuſmodi, ſed tantùm primæ ſedis Epiſcopus. Tom. Concil. p.* 544.

Innocent the firſt, who in the four hundred ſecond year of our Lord, ſucceeded *Anaſtaſius* at Rome, was the firſt, that made an Act, that the Hereticks ſhould bee compelled to imbrace the Catholick faith: And hath alſo at-

tributed unto himſelf Autoritie and power, not onely over the common people; but alſo over the Higheſt Civil Autoritie in Chriſtendom, in that hee excommunicated *Arcadius* the Emperor at *Conſtantinople*, when hee removed *Chryſoſtome* from his function.

In like manner hee did vehemently beſtir himſelf to obtain the Primacie for the Romane Church, and eſpecially hee endevored to get the Government of the Biſhops, and Churches in *Africa*. The like was practiſed alſo by *Zoſimus*. *Bonifacius* 1. *Celeſtine* 1. whereof *Daniel Pareus in Medullâ Hiſt. Eccleſ. univerſali pag.* 200. Whence it is that *Socrates lib.* 7. *Hiſt. Eccleſ. cap.* 3. where relating, how in the time of *Celiſtine* the 1. it fared with the *Novatians*, hee addeth theſe words: *Epiſcopatus Romanus non aliter atque Alexandrinus, quaſi extra Sacerdotii fines egreſſus, ad ſecularem Principatum jam antè delapſus erat.*

In like manner *Sericius*, who after *Damaſus*

Damaſus from the three hundred eightie fifth, until the three hundred ninetie eighth year was Biſhop of *Rome*, was the firſt, who held the Prieſts, who companied with their married wives, uncapable of the Miniſterie.

As wee read hereof in his firſt Epiſtle, *chap. 7. and Epiſt. 4. c. 6. Tom. 1. Concil. page* 530. 534. *In Jure Canonico Diſtin.* 82. And *in concilio Taurinatenſi* in the three hundred ninetie ſeventh year of our Lord was determined. *chap. 7. qui in Miniſterio genuerunt filios, nè ad majores gradus ordinum permittantur, Synodi decrevit autoritas.*

In Concilio Carthaginenſi in the three hundred ninetie eighth year *ſub Anaſtaſio* was concluded on. *Cap.* 3.

Placuit Epiſcopos, & Presbyteros, & Diaconos, ſecundùm propria priora vel prima ſtatuta etiam ab uxoribus continere. Quod niſi fecerint, ab Eccleſiaſtico removeantur officio. Tom. 1. Concil. p. 517. *Vid. Diſtinct.* 84. *cap.* 3, 4, 5.

7. In the eleventh chapter wee have

ſeen, that the two Witneſſes at the end of the one thouſand two hundred ſixtie years ſhall bee fought againſt, overcom and killed: which as hath been proved above; is hitherto com to paſs.

The laſt Act is now ſhortly to bee exſpected in the Province of *Sileſia*. Whether now this bee performed in this, or in the next following year, thereupon their raiſing again will follow, after $3\frac{1}{2}$ years.

And becauſ the ſeventh Trumpet ſhall ſound in the one thouſand ſix hundred fiftie fifth year, and between it and the raiſing again of the two Witneſſes, two accidents happen, as

1. The deſtruction of the Citie of *Rome*.

2. And the ending of the ſecond *Wo*: therefore the two Witneſſes may well bee raiſed again, before the one thouſand ſix hundred fiftie fifth year ſhall begin.

For *Modicum nec Prætor curat nec Propheta.* *Unto*

Unto this may alſo bee added theſe following reaſons as ſecondarie Arguments.

1. *The Propheſie of the Apoſtle* Peter, *whereof* Auguſtin. *lib.* 18. *c.* 53. *and* 54. *de Civit. Dei. writeth*:

That the Gentiles in his time did report, that the Apoſtle *Peter* had thought that the Chriſtian Religion ſhould continue but three hundred ſixtie five years: Which *Auguſtine* holdeth to bee a Fiction, wherewith the Heathen would caſt a reproch upon the Chriſtian Religion. But if this bee well conſidered, it may well prove ſo indeed, that *Peter* did declare, that the Chriſtian Religion, ſhould, for three hundred ſixtie five years without interruption, bee propagated untill the three hundred ninetie fifth year of our Lord, in which the Antichriſt ſhould com, who ſhould ſuppreſs the ſame.

For in the thirtieth year of his age was the Son of God baptized, whereon hee entred into the Miniſterie, and

began to preach: Theſe thirtie years beeing added unto the three hundred ſixtie five years, make up the three hundred ninetie fifth year, in which the Antichriſt came forth, *the holie Citie was trodden under foot, the two Witneſſes were cloathed with ſackcloth, and the woman* (the Church) *fled into the Wilderneſs.*

2. That the ſix thouſand years from the Creation of the world do exſpire with the one thouſand ſix hundred fiftie fifth year, as was made apparent in *Clavi Apocalypt.*

3. That alſo the number of years, which were from the beginning of the world until the deluge: and in the time of the New Teſtament ſince the Birth of our Lord, reckoned thus far do end alike. So as there the wicked world was puniſhed, and cut off by the Deluge, ſo here the enemies of the Church ſhall bee deſtroied with fire and brimſtone, *Revelations* 19. verſ 20. *Dan.* 7. verſ 11.

4. The

4. The Romane Monarchie began at that time, when the *Eccentricitas Solis* was the greateſt; and whereby ſom Aſtrologers conclude *cum Georgio Joachimo Rhetico*, that the ſame ſhall decaie and end, when the ſaid *Eccentricitas* ſhall bee leaſt. And becauſ ſom Aſtronomers do refer that to the one thouſand ſix hundred fiftie third year, which com's verie nigh to our term, I thought good to make here mention of it, leaving *vim probandi* to the trial of the Reader. *Dolingius conclude's in ſuo Antichriſto Tymbogeronte* verie well out of the Prophet *Daniel:* chapter 6: verſ 27. that by this revolution the Saints of the moſt High ſhall poſſeſs the Kingdom.

5. *Two* Propheſies of the Turks, concerning the Turkiſh Empire, according to which this preſent young Turkiſh Emperor is the laſt, and ſo hee under whom the Turkiſh Empire ſhall have it's final period.

Of the firſt Prophecie doth *Franciſcus Sanſoninus*

Sanſoninus make mention in a little book, which hee *Anno* 1570. publiſhed in Print, wherein hee made a collection of ſom Propheſies, among which alſo this is ſet down, as *Joannes Wolfius. Tom. 2. lect. memor. p.* 803. writeth: *That under the fifteenth Turkiſh Emperor, the Turkiſh Empire ſhall have an end.*

Antonius Torquatus Medec. D. Profeſſor. Ferrarienſis, & Aſtrologus inſignis maketh alſo mention hereof among his Propheſies, which hee adſcribed to *Matthias*, King of *Hungaria*, in the one thouſand four hundred eightïeth year, when hee writeth thus:

The *Ottoman* houſ ſhall in 13. 14. or 15. heads (*Wolfius Tom.* 2. *pag.* 896. calleth it, *ramum*, that is, branch or bough:) diminiſh and decaie, and ſhall not go beyond that number; For after this ſhall hee by a terrible chance bee defeated and cut off: After this Turkiſh Emperor's death there ſhall ariſe among their Princes, and thoſe that relate to

the

the *Ottoman* Familie ſuch a diſſention, and combuſtion, that they ſhall pitifully cut one another's throats, and afterwards bee horribly ſpoiled, and deſtroied by forreign Nations, &c.

This number of 15 heads muſt bee computed from the firſt *Ottoman*, not *according to the heads* of the Turkiſh Emperors, who have reigned, for there are a great manie more of them, but *according to the members, or branches of* the *Ottoman* Familie. *Ottomannus*, or *Ozman Gazi* is the root and *Origine* of this houſe, and ſo *ſtipes communis*. Hee was by the King of *Perſia* eſtabliſhed in the poſſeſſion of *Carmania*, and dignified with the roial title.

From this did ſpring

1. *Urchan Gaſi*, who died in the one thouſand three hundred fiftieth year.

2. *Murat*, who took *Adrianople*, in the one thouſand three hundred ſixtieth year: and died *Anno* 1390.

3. *Bajazet* 1. whom *Tamerlan* carried away priſoner.

4. *Solyman*

4. *Solyman* 1. otherwiſe called *Calepinus*: After him reigned his two brothers, namely *Muſa* who was killed by *Mahomet*. *Mahomet* 1. died *Anno* 1422. Theſe three Brothers belong to one Member, or branch, nay, ſom do not compute *Solyman* and *Muſa* at all, becauſ *Solyman* was *Muſa*, and *Muſa* by *Mahomet* ſuddenly diſpoſſeſt of the Imperial Government.

5. *Murat* 2d died *Anno* 1450.

6. *Mahomet* 2d who took *Conſtantinople Anno* 1453. and died 1481.

7. *Bajazet* 2d was poiſoned by his ſon *Selim*, in the one thouſand five hundred twelfth year.

8. *Selim* 1. died *Anno* 1520.

9. *Solyman* 2d died at *Ziget*, in *Hungaria*, in the one thouſand five hundred ſixtie ſix year.

10. *Selim* 2d died *Anno* 1575.

11. *Murat.* 3d born of a Jewiſh woman *Solomon Swiccard* in his Itinerarie relateth, died *Anno* 1595.

12. *Mahomet* 3d died *Anno* 1603.

13. *Achmet*

13. *Achmet* 1. died *Anno* 1617.

Whereupon was *Muſtaff*, brother of this *Achmet*, choſen *Anno* 1617. And becauſ hee was found to bee of ſo ſoft a diſpoſition, that hee was unfit to govern, the *Muſties* and the principal *Baſſas* partly by fair means, and partly by threatnings, wrought ſo far with him, that hee reſigned the Empire.

14. Theſe ſet up *Oſman* or *Ottoman.* 2d the Son of *Achmet.* This ſame cauſed not *Muſtaff* to bee ſtrangled, as it is uſual; but onely reſtrained him. Wherefore, when *Anno* 1622. this *Oſman* was in a tumult thruſt out of the Imperial Seat, and ſtrangled; and the *Janizaries* found this *Muſtaff* under reſtraint, it happened that they exalted him the ſecond time unto the Imperial Crown. But becauſ hee liked not the the emploiment, hee reſigned it to *Oſman* his brother. So that *Murath* the ſecond Son of *Achmet* came to the Imperial dignitie *Anno* 1622, and died in the beginning of the one thouſand ſix hundred fortieth year. To

To him ſucceeded *Ibrahim* the third ſon of *Achmet*, the 20th of *Februarie* 1640. Hee and his brother *Oſman* had the ſame misfortune, they were both ſtrangled with three of his Sultanaes in *Sept. Anno* 1648. by the rebellious *Janizaries.*

Theſe three brothers, Sons of *Achmet* belong to one branch.

15. *Achmet* ſecond Son of *Ibrahim*, an uncircumciſed child of ſix years of age, was ſet upon the Imperial Seat, in *Sept:* 1648. and made the Head over manie barbarous Nations, and will bee (if this Propheſie hold's) the laſt Emperor of the *Ottoman* Government.

The ſecond Propheſie is deſcribed by Bartholomew Georgieviez in his Epitome, and after him by *Philippus Lonicerus* in his Turkiſh Chronicl. *lib.* 3. in the beginning, *pag.* 204. As alſo by *Adam Nachen Moſer in Prognoſtico Theolog. lib.* 3. *pag.* 65. *ſeqq. Wolfius Tom.* 2. *lect. mem. pag.* 293. *Chriſtoph. Beſoldus in conſider. legis Sectæ Sarac. pag.* 47. which is to this effect. *Our*

Our (Turkiſh) *Emperor ſhall com, and take from a Heatheniſh* (ſo they call the Chriſtians) Emperor, King, or Prince, his Kingdom, hee will bring under his power, and conquer a red Apple. *In caſe the Chriſtians in the ſeventh year ſhall not draw their ſwords, hee ſhall reign over them twelv years*, build houſes, plant Vineyards, hedg in gardens, beget children. But after twelv years, when hee hath had the red apple under his power, the Chriſtians ſhall draw their ſwords, and put themſelvs into a poſture of defence, and put the Turk to flight.

By the red Apple is underſtood the Oriental, or Conſtantinopolitan Empire, becauſe the occidental was long before exſpired. By the twelv years are ſignified twelv times under twelv Turkiſh heads, who ſhould reign after the taking of *Conſtantinople*. Now *Conſtantinople* was taken in the one thouſand four hundred fiftie third year by *Mahomet* the ſecond: ſo that the twelv years,

or

or times are computed in manner following:

The first under *Mahomet* the second until 1483.

The second under *Bajazet* the second until 1512.

The third under *Selim* the first until 1520.

The fourth under *Solyman* the second until 1566.

The fifth under *Selim* the second nntil 1575.

The sixth under *Murat* the third until 1595.

The seventh under *Mahomet* the third until 1603.

The eighth under *Achmet* the first, until 1617.

The ninth under *Osman* the second, until *Zomaii* 1622.

The tenth under *Murat* the fourth, until 1640.

The eleventh under *Ibrahim*, until 1648.

The twelfth under *Achmet* the second the present Emperor until the end. By

By the words in caſe the Chriſtians in the ſeventh year ſhall not draw their ſwords, &c. is ſignified, that under the ſeventh Emperor, namely *Mahomet* the third, who *Anno* 1595. came to the Imperial Crown, the *Turks* ſhall bee in danger. And in caſe the Chriſtians ſhould not then take their opportunitie, to emploie their ſtrength; the Turkiſh Empire ſhould attein unto the twelfth time. But what good ſucceſs the Chriſtians had during the reign of this *Mahomet* the third, may bee ſeen in the Hungarian Chronicles of *Jerome Ortelius*; where it appeareth that *Anno* 1595 *Sigiſmund Bathori* Prince of *Tranſilvania*, did defeat *Ferrat Baſſa* in the Moneths of *March*, and *Maie*, twice one after another, as alſo *Sinan Baſſa* in the moneth of *September*, whom, when in the Moneth of *October* hee returned with great power, hee put to flight, and purſued moſt fiercely, and took ſeveral ſtrong holds from him. The 26th of *October*, 1596. the Chri-

ſtians alſo obteined at firſt the victorie neer *Erla*, where the Turkiſh Emperor, and *Ibrahim Baſſa* were put to flight, and if the Chriſtians had not neglected their opportunitie, by plundering and dividing the ſpoil, in the Turkiſh Camp; then this Propheſie might have been accompliſhed. Wherefore it ſhall com to paſs under this childe, *as being the twelfth*, whereof wee ſhall know the certaintie by the event.

Now ſeeing theſe two Propheſies may bee verie well applied to this purpoſe, I could not but relate them here, eſpecially, becauſ the Turks do remember the ſame very often, with great trouble and lamentations, and men of note do put much weight upon them, as things of great moment. But wee ſhall leav them for what they are, becauſ none can ſee upon what grounds, theſe and ſuch like Propheſies are built.

Theſe are the motives and reaſons, which lead to a conjecture, that the time

which

which God hath determined, and indulged to the rage and furie of the enemies of the Church, is now running to an end with the one thousand six hundred fiftie fifth year of our Lord.

Whereby it doth evidently appear:

1. That the application of the Characters, at the beginning of the two numbers of years (one thousand two hundred ninetie and one thousand two hundred sixtie, is punctually and without anie force incident to the three hundred sixtie fifth, and three hundred ninetie fifth year of our Lord.

2. That the beginning of the one thousand two hundred ninetie years cannot bee applied to anie other year, neither before nor after, then the three hundred sixtie fifth year of our Lord, in which the foundation of the Temple at *Jerusalem* was destroied by God himself: As it appeareth in *Clavi Apocalypt.*

3. That when the *Epocha* of the one thousand two hundred ninetie years is

referred to the three hundred ſixtie fifth year of our Lord, the one thouſand two hundred ſixtie years muſt of neceſſitie begin from the one thouſand three hundred ninetie fifth year, becauſ both numbers muſt together run to an end, as may bee read in *Daniel* chap. 12. v. 7. and 11.

4. That the Characters and Arguments formerly alleged do ſufficiently prove, that the one thouſand two hundred ſixtie years muſt begin in the three hundred ninetie fifth year.

5. That the *Beaſt with ten horns is riſen up* from the three hundred ninetie fifth until the four hundred fiftie fifth year. Becauſ *Anno* 395. the firſt diviſion of the Romane Empire hapned, whereby the Beaſt got two horns, and in the year four hundred fiftie five all the ten horns in the Beaſt appeared.

6. That in the Romane Hiſtories, not anie year betwixt the three hundred ninetie fifth, and four hundred fiftie fifth year of our Lord can bee found out,

out, where the Characters may bee ſo punctually and ſuitably applied, as to the three hundred ninetie fifth year.

Wherefore wee have good reaſon to ſtand to the three hundred ninetie fifth year, and to exſpect the iſſue with the one thouſand ſix hundred fiftie fifth year of our Lord; eſpecially, becauſ the killing of the two Witneſſes, beſides all this, doth eventually prove the thing.

The firſt Objection.

BUt if perhaps ſom bodie ſhould ſtill conceiv, notwithſtanding the forementioned grounds, whereby it is made out, that the numbers have their accompliſhment in the year one thouſand ſix hundred fiftie fifth, yet that wee ought not ſo preciſely to ſet all our exſpectation upon that year, him I ſhall leav to his opinion. But wiſh him to conſider withal

1. That the Angel *Daniel*, chap. 12. verſ 7. *held up his right hand, and his left hand unto Heaven, and ſwore by him that liveth for ever, that it ſhall bee for a time, times and a half*, that is, one thouſand two hundred ſixtie years. And that from the abominable deſolation of the Temple, till that time, there ſhall bee one thouſand two hundred ninetie years.

2. That the Son of God himſelf *Revel.* chap. 10. verſ 5, 6. *lifted up his hand to Heaven, and ſwore by him that liveth for ever and ever, who created Heaven and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things which are therein, that there ſhall bee time no longer.* That is, there ſhall bee no delaie, *Luke* 12. 45. *Hebrews* 10. 37. or that anie other time ſhould com between. but in the daies of the voice of the ſeventh Angel, when hee ſhall ſound the Trumpet, the Myſterie of God ſhould bee accompliſhed, as hee hath declared unto his Servants and Prophets.

Theſe

These things saith the Son of God, who hath his eies like unto a flame of fire, Revel. chap. 2. vers 18. *These things saith hee that is holie, hee that is true*, chap. 3. vers 7. *These things saith the Amen, the faithful and true witnes*, chap. 3. vers 14. Who would not then believ him? Seeing then, according to God's eternal decree Antichrist shall rage no longer then 3½ times, or one thousand two hundred sixtie years, and when these are exspired, that the Mysterie of God shall immediately bee fulfilled, as the Angel and the Son of God do testifie with a great Oath: Wee have no reason to doubt of the event, but good reason to look up, and lift up our heads, *for our Redemption draweth nigh*, Luke 21. vers 28.

The second Objection.

IT may bee also objected, that such things ought not to bee dived and

ſearched into, becauſ they are meer Myſteries & hidden things, wherein a great manie by their extravagancies have loſt themſelvs, inſomuch, that even the greateſt Divines, and ſcholars are very warie and cautious how to meddle with the *Revelation*, therefore that it is and ſhould remain a Book ſealed, till ſuch time that the accompliſhment of things doth reveal it; But eſpecially it is to bee obſerved, what anſwer Chriſt returned to his Diſciples upon their curious queſtion concerning the reſtauration of the Kingdom of *Iſraël*, *Acts* 1. verſ 7. when hee ſaid: *It is not for you to know the times or ſeaſons, which the Father hath put in his own power.*

Whereupon wee anſwer: that the *Revelation* of St *John* is indeed full of Myſteries, which will remain Myſteries and hidden things, till the accompliſhment doth diſcover, and reveal them to us, and till wee by the application of Hiſtories, and events, ſee before our eies the effect, and what by this

this and that thing hath been meant. But it doth not follow therefore, that the *Revelation* ought to bee laid aſide, and that wee ought not at all to ſearch what hath been already fulfilled, or is ſhortly to bee exſpected, chiefly concerning the fulfilling of the determined time, when the Enemies of the Church ſhall bee deſtroied, and the Church bee brought to a quiet and peaceable condition. Whereas *Daniel* did the like, and did obſerv by Books the number of the years whereof the Lord ſpoke &c. *Daniel* 9. verſ 2. And St *John* writeth concerning his *Revelation*, chapter 1. verſ 3. *Bleſſed is hee that readeth, and they that hear the words of this Propheſie, and keep thoſe things, which are written therein.*

For the *Revelation* is a book of Memorable Acts. Wherein is foretold, how, and what things ſhall befal to the Church of God, and to the Romane Empire, under which the Church doth ſubſiſt; Now manie things have been

been already fulfilled in the one thousand five hundred fiftie years by-past; and if wee compare the Histories, and the things hapned in the Romane Empire, with the *Revelation*; wee shall discover cleerly, how far the accomplishment reacheth, and what wee may exspect, ere long; so that the things represented are no more Mysteries, and hidden things, but cleer and accomplished Acts unto us. But hee that forbeareth to read this *Revelation*, and is not versed in the Old and New Romane Histories, and knoweth not how to distinguish the times of the Revolutions and changes, but confoundeth the Apocalyptical numbers, and doth make manie Epoches, (whereas they comprehend nothing but *relata* and *Correlata*) or carelesly passeth by the application of the numbers as an hidden Mysterie (which indeed is the main keie of the *Revelation*:) To him must the *Revelation* needs bee full of Mysteries and obscurities, and remain a sealed

ſealed and unopened *Revelation.*

But why manie learned men of note (wee do not ſpeak of all) have been much miſtaken in their expoſitions; The cauſes amongſt others have been theſe.

1. That the antient Interpreters in the primitive times have applied to their times, manie things, which yet as then had no relation to them. The Modern Interpreters do follow their ſteps, (not minding ſo much the Hiſtorie, as the Autoritie of the Interpreters, whereby they lead themſelvs and others out of the waie.

2. Secondly, the Method and Harmonie is not obſerved. In the *Revelation* all things are ſet down in good order, what from time to time ſhould com to paſs, the Synchroniſmes or concurrencies of times are ſet down, one after another, and the Revolutions and changes in the Eccleſiaſtical and civil States, are exactly and punctually diſtinguiſhed; even as an excellent and well-

well-verſed Hiſtorian is wont to do in the deſcription of humane actions; but contrarie to all this the Interpreters do pervert, overturn, and diſturb the Method, ſeek and finde out by-waies of error the things as *relata* belong to one and the ſame time, they ſet down as following one another. What ſhall com to paſs after the fall of *Babylon*, they do place before it, oftentimes not knowing themſelvs, where they ſtick, or how they ſhall winde themſelvs out.

3. Beſides they miſtake and confound the States one with another, not obſerving where mention is made of the Eccleſiaſtical, or civil State; ſo that manie times they applie Monaſtical matters, and the actions of Antichriſt, to that which in the *Revelation* is ſpoken of the civil State. And hence it is, that the more one doth read Expoſitors, the more one is confounded.

But that therefore the *Revelation* ſhould

ſhould bee a book ſhut up, is contrarie to the letter of the cleer text; for,

1. The ſeven Epiſtles were never ſealed.
2. The Lamb opened the book ſealed, *Revel.* chap. *6.* and 8.
3. The third was a little open book, chap. 10. verſ 2. 8.
4. And in the end of the *Revelation* the Son of God ſaith to *John: Seal not the ſayings of the Propheſie of this book, for the time is at hand.* chap. 22. ver. 10.

And although the Prophet *Daniel* was commanded to cloſe up, and ſeal the book of his Propheſie, chap. 12. verſ 4. 9. yet no longer till the time of the end; for afterwards the ſaid Propheſie was unſealed by the *Revelation* of St *John.* Therefore it is added: Man ſhall run to and fro, and knowledg ſhall bee increaſed.

The anſwer our Saviour Chriſt gave, Acts 1. verſ 7. is very impertinently applied,

applied, and objected to this purpose. For hee speaketh there of times and seasons, that is, *de tempore occasionato sive tempestivo*, as *Ausonius* declareth it, when a good opportunitie is presented, to go on in a business, as in the Gospel of St *John*, chapter 2. vers 4. when Christ saith, *Mine hour is not yet com*; and yet nevertheless within a little while hee doth supplie Wine, But here wee consider the time in general, which is determined upon the Blasphemies and persecution of the Anti. christ, and in what year it should begin or end, but wee do not compute the daie or hour, wherein hee shall bee overthrown. Besides Christ doth speak of the times and seasons, which the Father hath put in his own power, and hath not revealed: Here wee consider the years which the Father hath not reserved as a secret to his own power, but revealed to us by his Son.

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The third objection.

THe ſtrongeſt and chiefeſt objection is: That in general all the Divines and States-men write, and hold, that the fourth Monarchie, and Romane Papacie ſhall continue until the end of the world, and ſhall be removed, and come to an end, with the comming of Chriſt to the laſt Judgment.

Anſwer. The *Revelation* of St *John* doth intimate no ſuch thing, but contradicteth it plainly. For after the deſtruction of the Citie of *Rome*, chapter 18. *There was heard a great joie in heaven*, chapter 19. verſ firſt till the ninth. The heaven is opened, and the Son of God, who chapter 6. verſ 2. at the opening of the firſt ſeal *went forth conquering and to conquer upon a white horſ*, preſenteth himſelf here again upon a white horſ *as a Conqueror, &c.* verſ 11, 12, 15, 16. *Whom the Armies which*

are

are in heaven follow upon white-horſes, cloathed in fine linnen, white and clean. verſ 14. Theſe are the Martyrs, *to everie one of whom are given white robes,* chapter 6. verſ 11. Nay, *Theſe are they which came out of the great tribulation, and have waſhed their robes,* chap. 7. verſ 14. *Theſe are they that are called and choſen and faithful.* Chap. 17. verſ 14. Againſt theſe are gathered the Beaſt, and the Kings of the earth, and their armies to make war againſt them.

The end and iſſue of this war is, that the Beaſt, and with him the falſ Prophet (that is, the Romane Empire and Popedom) ſhall bee taken, and both caſt alive into a lake of fire burning with brimſtone. chapter 19. verſ 19, 20. But the Dragon, as their General hath quarters given him in this war, hee is laid hold on, and caſt into the bottomleſs pit, and ſhut up, wherein hee remains bound a thouſand years, that hee ſhould deceiv the Nations no more, nor bee able to ſtir them up againſt

againſt the Church. Chapter 20. verſ 1, 2, 3. In the mean while the faithful Children of God have their reſt. *Hebr.* 4. verſ 1. like as *God did reſt the ſeventh daie from all his works*, verſ 4. But the laſt Judgment and the end of the world is afterwards deſcribed, chap. 20. verſ 11. till the 15th.

Hereunto agreeeth the Propheſie of *Daniel*, chap. 2. verſ 34, 35. where the Image, which repreſenteth the four Monarchies is ſeen, ſo long, till the ſtone ſmite's the Image upon his feet, (not at the beginning of the fourth Monarchie; for then the feet and toes were not as yet, but at the end thereof) and break's it to pieces. *But the ſtone*, that ſmite's the Image, becom's a great mountain (after the breaking and grinding of the four Monarchies to duſt; that is, a Kingdom that ſhall break to pieces, and grinde to duſt all theſe Kingdoms, which are repreſented by the great Image, verſ 44, 45.

And in the 7th chapter verſ 1. till the

8th, by the four Beasts are described the four Monarchies, which *Daniel* beheld, vers 9. *till the thrones were cast down*, as the words are in the Original.

For the ancient of daies did sit, vers 9. not for the universal and last judgment which hath been committed unto the Son, *Iohn* chap. 5. v. 22. but for the particular judgment over the enemies of the Church in the fourth Monarchie, over the fourth Beast of the Romane Popedome, which *Daniel beheld even till the Beast was slain, and his bodie destroied, and given to the burning flame*; and the power of the other beasts came to an end, vers 11, 12. For a set time was determined over them, how long each of them should last; The Saints shall bee given into the hands of the fourth Beast (so long as the Woman rideth on the Beast) *until a time, and times and the dividing of time*, vers 25. And when these 3½ times, *Anno* 1655. shall com to an end, the Judgment of

the

the judgment of the Ancient ſhall ſit, and then his power is taken away, ſo that it wholly is aboliſhed, and come's to an end. Verſ 26. But the world therewith is not deſtroied, *but the Kingdom and dominion, and the greatneſs under the whole Heaven ſhall bee given to the people of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom, and all dominions ſhall ſerv and obeie him.* Verſ 27. compare verſ 13, 14.

The words of St *Paul*, 2 *Theſ.* chap. 2. verſ 8. where hee writeth: *And the Lord ſhall deſtroie him with the brightneſs of his coming*; are expounded in the *Revelations* chap. 19. verſ 11. till 21. But what may bee the true meaning and ſenſ of theſe words, ἐπιφάνεια τῆς παρουσίας; I leav to the conſideration of judicious Divines. It ſeem's, they do not ſpeak of the univerſal and laſt Judgment, which St *John* deſcribeth in his *Revelation*, chap. 20. verſ 11, 12, 13, 14. Nay, the text

doth not bear, that the two Acts in the ſaid 19. chapter, verſ 11. till 21. and chapter 20. verſ 11. till 15. ſhall bee counted for one, or reduced together to one and the ſame time; Becauſ it appeareth that one thouſand years are interpoſed.

For the two great Gueſts, the Beaſt, and the falſ Prophet are one thouſand years before lodged in the Inn; in the Lake of fire burning with brimſtone, then the Hoaſt, the Devil come's, who after the one thouſand years is aſſociated to them, at the end of the world. chapter 20. verſ 4. Whereupon immediately verſ 11. the laſt Judgment is held.

Wee are here led into the Myſteries of God, into which wee will not too much preſume, to penetrate, nor ſearch too far into them; but wee turn and addreſs our ſelvs, both with ears and hearts to the Son of God, who ſtandeth at the door, knocketh and calleth; *If anie man hear my voice*

and

and open the door, I will com into him, and will ſup with him, and hee with mee. To him that overcometh, will I grant to ſit with mee in my Throne, even as I alſo overcame, and am ſet down with my Father in his throne. Revelations c. 3. verſ 20, 21.

Bleſſed is now hee that readeth, and they that hear the words of this Propheſie, and keep thoſe things which are written therein, for the time is at hand. chap. 1. verſ. 3.

Eleſſed is hee that keepeth the ſayings of of the Poopheſie of this book. c. 22. v. 7.

Nay, bieſſed are they, that do his Commandements, that they may have right to the tree of life, and may enter in thorow the gates into the Citie. v. 14.

To him, which is, and which was, and which is to com, the Almightie bee glorie and dominion for ever and ever. Amen. Revel. chap. 1. v. 6. 8.

A List of the things which are shortly to com to pass, collected out of the XI. and XVI. Chapters of the REVELATION.

1. THe *last* Actus reformationis five evacuationis *of the Evangelical Protestant Churches, which will appear in* Silesia. chap. 11. v. 7.
2. *The* 3½ *years following thereon, when the dead bodies of the two Witnesses lie in the street.* v. 9. *till* 11.
3. *The continuance of wars in these Kingdoms, wherein the innocent blood of the Martyrs is avenged.* chap. 16 v. 4.
4. *The sudden fall of the strong pillar of the Papacie.* verf 8.
5. *The exaltation of an Evangelical Protestant head.* chap. 11. v. 12.
6. *A Reformation in Germanie.* v. 11. 12.

7. *The*

7. *The destruction of the Citie of Rome.* chap. 11. v. 13. c. 16. vers 10.
8. *The end of the Turkish Empire.* chap. 11. v. 14. c. 16. v. 12.
9. *The controversie of the Jews.* c. 16. v. 12.
10. *The great endevors of the Papists, and gathering of all their utmost power.* c. 16. vers 13. c. 19. v. 16.
11. *The ruine of the whole Papacie.* chap. 16. vers 18. *till the* 21. c. 19. v. 20. 21.
12. *The accomplishment of the Mysterie of God.* c. 10. v. 7.

By which means

1. *The Devil is cast and shut up in the bottomless pit.* chap. 20. v. 1, 2, 3.
2. *The Son of God taketh the possession of the Kingdom, and reigneth.* chap. 11. v. 15. c. 11. v. 6. &c.

And the Church liveth in peace and tranquillitie.

FINIS.